Christian Action Congress

Jan.
Rev. J. W. Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

SEPTEMBER 11, 1969 — No. 921 — 25th YEAR OF PUBLICATION

CALVINIST-CONTACT

CHRISTIAN WEEKLY

Address all communications to: Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont. • Authorized as Second Class Mail. Registration number 0-0451.

Christian Action*

by Rev. Louis M. Tamminga

I. THE NATURE OF CHRISTIAN ACTION AND SPHERE SOVEREIGNTY

The nature of Christian action as envisioned by C.A.F. (Christian Action Foundation) can best be delineated by making reference to the principle of **sphere sovereignty**. Life within society is composed of a number of distinct spheres, each with its own peculiar nature, laws and norms, mode of functioning, and goals. Home, school, church, state and labour are some examples of spheres. Though these spheres are interrelated and interdependent, it must be recognized that each has freedom and independence to function according to its God-given mandate. Each sphere is "sovereign", under God, within the framework of God's ordinances.

The task of the government, in this connection, is twofold:

a. Whenever different spheres clash, to compel mutual regard for the boundary lines of each.

b. To defend individuals and the weak ones, in those spheres, against the abuse of power of the rest (see Abraham Kuyper, **Stone Lectures on Calvinism**, p. 97).

There is the constant danger that one sphere will encroach upon the territory of another. During the Middle Ages the church usurped powers in society which were not rightfully hers. In our country the sphere of the state has assumed responsibilities in the sphere of education which do not properly belong to the state. In such totalitarian nations as Cuba, Red China, and Russia the state has invaded the spheres of home, school and industry to an alarming extent. This has made life almost intolerable.

We may properly speak of Christian action when life in each sphere is lived according to God's laws which hold for that sphere. Christian home life and Christian day schools are examples of Christian action.

Christian action as proposed and conducted by C.A.F., then, is the total life of obedience to God in Jesus Christ in the political sphere of life.

Here misunderstanding could easily arise. There will be some who feel some apprehension at the term "political". They don't cherish the idea of another political splinter-group embroiled in the shenaniganism of today's party politics. Others would rather accept what they picture as a broader mandate for C.A.F., namely, that of bringing the Word of God to the whole of society as a general Christian action movement without being identified with any particular sphere as such.

II. THE POLITICAL SPHERE IN SOCIETY

Under the influence of secularistic humanism, today's political activity is not always conducted according to high standards, and political parties have fallen into disrepute.

Humanism has created strange extremes in today's politics. On the one hand political life has been narrowed down because the principle of pragmatism and neutrality compelled the political parties to be concerned only with the immediacies of political problems and prevented them from understanding the true significance of a wide range of human experiences, relationships and problems.

On the other hand, just because of the totalitarian nature of this political philosophy, the political powers constantly overstep the boundaries of their jurisdiction riding roughshod over the rights and freedom of other sovereign spheres and individuals.

This has resulted in the loss of Christian freedom and opportunity in such strategic areas as labor-relations, education and welfare.

If C.A.F. is to take its place in the political sphere meaningfully and fruitfully for Christ the King, it must reformulate in a scriptural way what political responsibility is.

This means, in the first place, that we must develop a Christian philosophy of state and government, and give it full embodiment in the sphere of politics, thus being able to let the Word of God shine on the whole process of legislation, governmental activity and the administration of justice and public well-bing.

It means, in the second place, that, in order to do this responsibly, a Christian political movement must reflect, in the light of God's Word, on the nature, task and place also of the other societal entities and events. This will enable our Christian movement to bring its Christian political testimony to bear more relevantly upon all areas of life.

A disconcerting question may be asked here: does C.A.F., then, want to announce itself as a Christian political party? The answer must be: in the present situation, no! It would be premature and out of step with historical development to assume the burden of being a political party in the full sense of the word and to run candidates for office. This does not prevent us, however, from assuming our place in the political sphere of life and engaging in actual Christian political activity so as to grow in understanding, know-how, and to let our Christian political light shine. We must recognize that our task will initially be educational in nature. We must develop a body of Christian thought concerning the affairs of state, the well-being of its internal public relationships and its moral issues. And from such thoughts we must proceed in giving Christian guidance to the governing authorities, the citizens, and the various societal entities in the land. This will also equip us to suggest meaningful answers to the vexing problems of our age. And, if it pleases God, these Christian beginnings may blossom into a full-fledged Christian party.

III. SOME OTHER APRROACHES CONSIDERED

It has been suggested at times that the C.A.F. concentrate primarily on exposing and combatting forces of evil in society and strengthening the forces of good. The simple directness of this approach and its seemingly quick rewards have made it an appealing one to many concerned Christians.

(Continued on page 6)

---

*) Address given to the First Christian Social Congress, held July 8-10, 1969 in Sioux Center, Iowa.

LEVITATION ANYONE? The man who paints himself in the corner has nothing on this steel-nerved worker, who seems prepared to knock the props from under himself. He is a member of a wrecking crew demolishing the 117-year-old Prince George Hotel in Toronto.

PERU IN THE NEWS

The country of Peru has been very much in the news lately. The Latin nation seizure of four American fishing boats and its confiscation of American-owned oil holdings have filled many news columns. In reprisal, the United States Government cut off military sales to Peru in February of this year which are said to average 2.4 million dollars each year.

Although the claims and counter-claims between the United States Government and Peru fill many pages, there are other newsworthy events also occurring in this country. They are of an eternal nature and involve the translation of the Holy Scriptures.

The population of the country of Peru is now close to 13 million. Almost 50% of the people are Indian, 43% are mestizo and 11% are white. Roman Catholicism is nominally adhered to by 95% of the population and although Spanish is the official language a great number of Indian dialects are spoken by the Indian population. It is to this group of people specifically that the ministry of Wycliffe Bible Translators in this nation is directed.

Fifteen years ago the Word of God was an unknown book to the some 4,000 Chayahuita Indians of northern Peru, a people who speak so rapidly that it is difficult to catch the syllables they use. God was the "white man's God," who had no relationship with them. Their lives were dominated by superstitions and fear of the evil spirits that lived in the jungle and were continually causing strange sicknesses or sudden death. The witch doctor was often called to perform ceremonies to free them from the spirits' influence.

Now a small but increasing number of these people have been delivered from this fear by the power of the almighty God, whom they now call Father.

God began working in Chayahuita hearts through simple hymns which were translated into their language in 1962. They had no songs of their own. Their only native music was the flute and drum melodies played for their drinking parties.

God used these hymns not only to teach them many of the basic truths of the Gospel but to draw them to Himself. Each hymn was accompanied by an appropriate verse of scripture, so the authority of God's Word has been stressed from the very beginning.

From the Gospel of Mark and selected portions of the other Gospels which were in print by 1964 the life of Christ became familiar to those who gathered to hear it read. Then the message of Acts followed and has been vital to the establishment of the church. Soon the Gospel of John will be in their hands with its verses of comfort and challenge.

Not only has the printed Scripture been important in teaching the positive message of God's great plan for mankind, but it has also been essential in combatting errors which have been propagated in recent years by those preaching "another gospel." How true is II Timothy 3:16! "All God's Word is very good. God caused His very thoughts to be written. By means of His Word He teaches us. He warns us. When we sin, if we obey His Word He makes our hearts good again. By means of his Word, He causes us to know how to obey him rightly." (Translated back from the Chayahuita)

Along one of the tributaries of the Amazon, some one hundred miles east of the Andes Mountains, live the Amahuaca Indians. They are a robust, stout people, but shy of strangers. These people are characterized by the fact that they live in isolated groups. All those in the same river valley consider themselves a unity. One of the older men in the valley is the chief.

The Amahuacas are probably one of the most primitive tribes in the jungle. They live in simple thatch houses with dirt floors. Their way of life consists of farming, hunting and gathering. Eating and cooking utensils are few — halved gourds are used as dippers and cups; crude pottery serves for household containers and pots; a hollowed-out section of palm trunk with a flat stone or board is used for grinding corn, the staple food. Crude wooden spoons and paddles serve as cooking utensils. Until recently, the Amahuacas used bamboo knives and stone axes, but now they have machetes, metal axes, and metal knives. The canoe is the most common means of transportation, although they also travel by raft or on foot.

The men clear and burn a plot to be used as a garden, and plant manioc and cane from which they make arrows. The woman plant corn, sweet potatoes, squash, watermelon, cotton, and papaya. Both men and women plant bananas, plantains, and sugar cane. Whatever a person makes or plants, he owns. When a person dies, his belongings are destroyed or thrown into the river. Children of deceased parents are usually raised by their grandparents. The Amahuacas are animinsts, living in almost constant fear of various kinds of spirits. Spirits call at night. Spirits tell them when visitors are coming. Sometimes spirits warn them when one of their loved ones is about to be killed by enemies. A typical cure for a sick Amahuaca is to puff tobacco smoke on the body, or squeeze the head or suck on the abdomen to try to drive out the spirits. For a hunter to be successful the spirits must be dealt with, perhaps by drinking the excrement of a boa, by allowing a certain kind of wasp to sting him from head to foot, or by washing poisonous liquid from a certain toad.

After more than a decade, there has been a breakthrough, and the people are not only learning to read, but they are showing an interest in reading God's Word. On a recent trip up the Inuya River, linguist Bob Russell en-

(Continued on page 2)

Church Picnic

De gemeenschap der heiligen kan op veel manieren beleefd en beoefend worden. Voor wie er oog en oor voor heeft, zijn bepaalde uitingen ervan zelfs wel op een church picnic te bespeuren! Al zal het misschien moeite kosten om in zo'n bont gezelschap een groep heiligen te herkennen . . . .

De dominee is net terug van vacantie en heeft nu geen witte, maar bruine spillebenen. Dus kan hij het zich veroorloven om in shorts te verschijnen. Zijn vrouw draagt een fleurig gebloemd jurkje en nylons, ze heeft het er niet op gewaagd om "aanstoot" te geven. Het hardnekkige gerucht dat ze alwéér een baby verwacht, wordt door haar overslank figuur gelogenstraft. Vandaar dat sommige vrouwelijke gemeenteleden met opgetrokken wenkbrauwen wat vragende en haast teleurgestelde blikken wisselen.

Tot zover nog niet veel gemeenschapsbeoefening, zult u zeggen. Het spijt me, maar soms moet je er ook wel lang naar zoeken.

Mr. Bijdetijd, die nu eens geen zin heeft in praten en zitten, loopt met een stel jongens achter een bal aan te trappen, wat aan *één* der toekijkende mannen de zure opmerking ontlokt dat hij blijkbaar staat naar het ambt van jeugdouderling. Sommigen vallen hem grif bij, natuurlijk, daarom slooft hij zich zo uit! Anderen weerhouden zich van commentaar en niet *één* is er, die het voor hem opneemt . . . .

Hun vrouwen houden zich intussen bezig met praten over Toosje de Groot. Moet je dat kind daar nou zien springen en dollen, in zo'n idiote minimale bikini nog wel! 't Geeft toch geen pas en waar zijn haar ouders eigenlijk? O ja, die zitten in Holland. Nou, 't moest niet mogen, kon de dominee er eigenlijk niet eens even wat van zeggen?!!

Intussen heeft mevrouw van de dominee zich met haar drie ukkies van onder de drie, ook geïnstalleerd. 't Is een hele nederzetting geworden om haar picnictafel heen: een wandelwagen, een loophek en een carbed. Hé, hé, maar nu zit ze dan toch. Verlangend kijkt ze naar een groep jongelui bij de waterkant. Die hebben warempel een kano bij zich! Om beurten gaan er twee of drie mee weg. Wat zou zij dat nu ook eens graag doen! Maar ja, wie past er op haar bloedjes van kinderen? Haar man is druk bezig de honneurs waar te nemen, hij gaat van groep naar groep, een praatje hier, een kwinkslag daar. Dat ze 'm ook altijd met zoveel anderen moet delen!

Alsof haar verlangen op een afstandje voelbaar is geweest, strijken er nu twee frisse meisjes bij haar neer. "We thought you might like to have a boat-ride with your husband," kwetteren ze vrolijk, "so we came to take care of your little ones." Gelijk neemt *één* van hen de duimzuigende Robbie op schoot. En ja hoor, daar staat Henk al te lachen en te wenken bij de kano. Kwiek als een jong ding van zestien schiet ze er op af. Oh, wat ontzettend aardig en wat echt om ook eens op deze manier in al die jool betrokken te zijn!

Even later maakt zich van het groepje vrouwen ongemerkt Mrs. Wijsman los. Schijnbaar toevallig ontmoet ze dan bij de waterkraan Toosje de Groot, die daar in haar eentje haar dorst lest en er wat ombangt, alsof ze op iemand wacht. "I like your tan, Toos!" zegt Mrs. Wijsman met welgemeende bewondering. "Why, thank you!" antwoordt Toos, plezierig verrast. "This is a nice day to show it off, isn't it?" en voor Toos gelegenheid heeft om te antwoorden, gaat Mrs. Wijsman vertrouwelijk verder: "I don't think that I'm far out when I guess that you want to impress a certain boy, isn't that so? And I can't blame you, he is a wonderful fellow and on top of that he's mighty handsome!" Toosje is nu vuurrood geworden. Een beetje verschrikt kijkt ze om zich heen, nee, er is niemand die hen horen kan. Mrs. Wijsman gaat dan ook al weer verder: "Since I know him so well, after all, he is our neighbourboy, right?" en op een stomme knik van Toos: "well then, I might be in a position to give you some advice. Listen Toosje, I think you might have more success if you would cover yourself up a bit. I'm almost sure that he likes you too, but I'm even more sure that he doesn't want to share you with anybody else!" En dan, omdat er anderen aankomen, op een meer zakelijke en luidere toon: "Are your parents enjoying their stay in Holland?"

De hele verdere dag verbazen de dames er zich over, dat die Toos de Groot blijkbaar geen zin meer heeft in zwemmen en zonnebaden. In elk geval ziet ze er nu tenminste fatsoenlijk uit en die jongen van de Leeuw heeft vast een oogje op haar, dat blijkt wel duidelijk!

De dominee en zijn vrouw zijn ook weer terug van hun kanotochtje. Mevrouw zit met gloeiende wangen en verwaaide haren nog na te genieten. Henk staat al weer een heel poosje te praten, een beetje achteraf, met Mr. Goedhart. Nieuwsgierig vraagt ze zich af wat die twee bekokstoven samen.

Als ze naar huis rijden in de late namiddag, wil Henk het haar niet vertellen. "'k Heb mijn erewoord gegeven meid, 't zou strikt tussen hem en mij blijven, okay?" Gewillig legt ze er zich bij neer, zoiets komt wel vaker voor. Maar ze is ook niet van gisteren! Als in September de kinderen van het grote gezin Pieterse toch ineens wél naar de christelijke school gaan, hoeft zij zich niet af te vragen waar die tuition fee ineens vandaan komt.

De mannen hebben vóór het eind van de picnic ook nog even een onderonsje. De volgende dag wordt het hooi van Jan de Jong, die met een gebroken been zit, met man en macht naar binnen gehaald.

Als de picnic over is, is het voor iedereen duidelijk, dat dit een picnic was van de strijdende kerk. Maar voor wie er oog en oor voor heeft, was het ook duidelijk dat die dag op verschillende fronten de goede strijd gestreden werd!

Linda.

PERU
in the news

(Continued from page 1)

countered a warm reception to the newly published Gospel of John. As he read from the book, the people listened attentively, and those who could read took a copy. Back at the tribal location where the family settled, more copies were distributed. A great need for a bilingual school exists, but the people are so widely scattered that fellowship, school, and Bible study on an organized basis are nearly impossible. If we pray, perhaps their hearts will be moved to live closer together.

There has been a custom among the Amahuacas to grind the bones of the departed family members and consume the powder in a drink. Thus, their natural line was perpetuated through the generations. How wonderful is the new era of God's Word when, as readers, these Indians may drink of the Living Water and perpuate their immortal souls.

From "The Sower".

Hollandse dag

Op 1 OKTOBER 1969 is er nogmaals voor de oudere dames en heren een dag gorganiseerd in het Nederlands in de

MOUNT HAMILTON
CHRISTIAN REFORMED
CHURCH

Mr. D. FARENHORST, redacteur van Calvinist-Contact, zal spreken.

Verder is er een afwisselend programma.

Maakt van deze gelegenheid gebruik om hier Uw vroegere vrienden en bekenden te ontmoeten. Voor koffie, thee en een broodmaaltijd wordt gezorgd.

Aanvang 10 uur v.m., sluiting plm. 4 uur n.m.

Hebt u interesse deze dag bij te wonen, schrijf dan even naar Mr. K. Fluit, York P.O., Ontario.

DATA CENTRE

September 13	Meeting of "Women's Action for AACS". Speaker Rev. M. Greidanus. Weston Chr. Ref. Church, Albion Road.
September 13	Mission Rally, Niagara Young Calvinist League. Speaker: Rev. E. VanBaak from Japan. Hamilton, Ont., Wentworth Curling Club Bldg.
September 15	Institute for Christian Studies. Opening of the 1969-'70 year. 141 Lyndhurst Ave., Toronto.
October 1	Hollandse Dag in the Mount Hamilton Chr. Ref. Church. Spreker: Mr. D. Farenhorst. Aanvang 10 uur v.m.
October 4	All Ontario CLAC Study Conference 1969. Dr. John H. Redekop of Waterloo Lutheran University and Dr. Bernard Zylstra of the AACS Institute for the Advancement of Christian Scholarship will be the guest speakers.

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
September 18	September 12	September 10 noon
September 25	September 19	September 17 noon
October 2	September 26	September 24 noon
October 9	October 3	October 1 noon

HANK'S Heating & Air conditioning
SALES & SERVICE
Hwy. 25 South,
ACTON, ONTARIO
HANK KLEINE DETERS
Tel. 519-853-0188
LENNOX
Certified Dealer

Meeting of
"Women's Action for AACS"

Time: 10.30 a.m.
Date: SATURDAY, SEPTEMBER 13.
Speaker: Rev. M. GREIDANUS.

Topic: The Christian's Responsibility to University Students

Program also will provide time for questions and fellowship. Lunch will be available.

Place: Weston Christian Reformed Church, Albion Rd., Toronto.

EVERYONE IS WELCOME

Wij hebben nog plaats in September naar
HOLLAND
op onze 3-weekse groepen iedere Vrijdag non-stop van Toronto en iedere Maandag non-stop van Montreal
RETOUR MONTREAL—AMSTERDAM $255.00
RETOUR TORONTO—AMSTERDAM $301.00
plus $76.00 voor accommodatie, auto, enz.
Kinderen van 2 tot 12 jaar halve prijs.
Vraag volledige inlichtingen zonder enige verplichting.
Valentine Travel Service ltd.
1642 Bayview Ave., Toronto 17, Ont. tel. 485-0336 (24 hrs) open Monday through Saturday 9 am—6 pm.
Lucas Koops manager
London Travel Bureau
Postian Building, 395 Dundas Street, London, Ont. tel. 432-1141
Herman Koops manager

Patricia Young Says . . .

One of the hottest controversies in North America today is the proposed U.S. ABM defence system. Arguments from opponents have been largely based on the cost of such a system — that it would be better for the West to take the "unilateral initiative" in reducing its arms, presuming that the Soviets with a gesture of "noblesse oblige" would take "reciprocal action."

To my mind, this is dangerously naive and in the light of the hundreds of Treaties broken by the USSR since 1917, is a little like a warehouseman believing that if he stops putting out rat traps, the rats will stay away from the grain! Also ignored is the fact that the USSR already has a near-completed ABM system and over 200 missiles of from 20 to 30 megaton strength — a threefold increase since 1966 when the U.S. force was frozen!

Notwithstanding George Washington's words: "If we desire to secure peace, it must be known that we are at all times ready for war," or Theadore Roosevelt's admonition that we "walk quietly and carry a big stick," the "doves" continue to scream for unilateral disarmament. My interest in rocket bombs stems from a very personal involvement, having been a victim of one of the first of Hitler's V1's as well as one of the last of the V2's.

Living in London prior to World War II, we also had our "doves" and Prime Minister Neville Chamberlain's "peace" Treaty with Germany found Britain unprepared for Hitler's attack. While recalling the tragedy of seeing a handful of Spitfires trying to hold back the might of the German Air Force, I remember also the rocket bombs which came unheralded and unseen.

At the end of the war, the USSR had 295,000 scientists and engineers employed in this field. The US had some 2,000 more. By 1968, Soviet strength in this area had increased to 2,120,000, while US strength was 1,055,000 men — less than half that of the USSR! Certainly I'm against war and the arms race. I am also against being caught with my braids down as in Britain in 1939 — carrying as I do the scars of Hitler's early inter-continental balistic missiles.

De Natuurgeneeswijze
breekt zich onweerstaanbaar baan, dank zij haar onschadelijkheid, doeltreffendheid, goedkoopte, simpelheid. Florageneeskruiden, die nooit schaden en prachtresultaten geven. Neemt geen vergift, doch het beste, dat ons in de Schepping gegeven is. Meldt Uw ziekte en klachten aan ons.
Voor Canada uitsluitend volle kuren (9 mnd.) à $18.00 bij vooruitbetaling.
Kruidenhuis "FLORA"
Westersingel 40, Groningen, Ned.

TEACHERS WANTED

The Canadian Christian School of Jarvis, Ont., with 8 single grades, urgently needs for the coming school year a

PRINCIPAL

Rural, yet very close to larger towns, University city. Please send your application with full particulars to Mr. J. Kramer, R.R. 1, Jarvis, Ont. Tel.: (519) 587-4367.

The Thunder Bay Christian School, Fort William, will need

TEACHERS

for the primary and the intermediate grades for the school term beginning September 1969. Please send application or write for information to the Principal Mr. R. Schuurman, R.R. # 2, Fort William, Ont.

Haney-Pitt Meadows Christian Elementary School

invite applications for the position of

PRINCIPAL

commencing September 1969. The school consists of 4 rooms located in the beautiful Fraser Valley, 25 miles West of Vancouver.

Make all applications to: Mr. H. Blok, 12084 N. 14th Ave., Haney, B.C.

GIGANTISCHE VONDSTEN IN NOORD-SIBERIE

Volgens A. Trofimuk, lid van de Russische academie van wetenschappen, is de ontdekking van olie en aardgas in noord-Siberië een van de belangrijkste vondsten van deze eeuw. In het gebied tussen Soergoet en Omsk hoopt men jaarlijks 120 miljoen ton aardolie te gaan produceren, d.i. gelijk aan de jaarproduktie van het "legendarische" Arabische olieland Koeweit. Ook aardgas is gevonden, de juiste hoeveelheid is niet bekend, maar telt in een orde van honderden miljarden kubieke meters! Er zijn reeds aardgasleidingen ontworpen naar havens aan de Oostzee. Deze leidingen krijgen een doorsnede van 2,5 meter. Een begin met de aardgasproduktie is reeds gemaakt. De voorlopige jaarproduktie wordt gesteld op 5,2 miljard kubieke meter. Ter vergelijking: de totale Nederlandse aardgasproduktie in 1967 bedroeg 6,9 miljard kubieke meter. Voor de ontwikkeling van de produktie en industrie zijn in de nabije stad Tjoemen 23 onderzoekings- en ontwikkelingsinstituten opgericht.

ADVERTEERT IN ONS BLAD

TORONTO DISTRICT CHRISTIAN HIGH SCHOOL
WOODBRIDGE, ONT.
is grateful to announce that it has a completely qualified and dedicated staff to offer the four- and five-year courses.

World Wide Travel Service
300 WILSON AVE. (Bathurst/Highway 401)
DOWNSVIEW, TORONTO, ONT.
Het enige door alle lucht- en scheepvaartmaatschappijen erkende Nederlandse reisbureau in Toronto
Wij komen bij U thuis Uw reis bespreken.
Laat Uw reisproblemen onze zorgen zijn.
ADRIAAN LIMBERTIE
's avonds HI 4-8280
ME 5-5661

HEBT U TIJD OVER?
Dames of heren: verdien op een prettige wijze extra geld in Uw vrije tijd als "Jankok-Dealer" in Uw omgeving.
Gemakkelijk te verkopen nederlandse kwaliteits-artikelen die door Uw klanten op prijs worden gesteld.
Het is interessant werk waarmee U goed geld kunt verdienen en U maakt kennis met veel mensen.
Dit werk kan full-time en part-time gedaan worden en dames hebben er net zoveel succes mee als mannen!
Vraag ons geheel vrijblijvend om inlichtingen.
JANKOK Ltd.
P.O. Box 252 — Willowdale, Ont.

CALVINIST - CONTACT
CHRISTIAN WEEKLY
P.O. Box 312, Station B, Hamilton, Ontario
Phone 547-1488 and 547-1489

Editorial Council: Revs. J. Geuzenbroek (president), J. Van Harmelen (secretary), Dr. R. Kooistra, Mrs. I. Parlevliet, Dr. L. Praamsma.

Editor: D. Farenhorst.

Publisher: Guardian Publishing Company Ltd., Hamilton, Ontario.

Calvinist-Contact is published every week.

Closing: Wednesday noon. Mailing: Friday preceding the date of issue.

Subscription price	One year	Two years
Canada	Can. $6.00	Can. $11.50
United States	U.S. $6.00	U.S. $11.50
Other countries	Can. $6.50	Can. $12.00

All communications should be addressed to the office of Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

The publisher will not be responsible for the loss of any manuscript, drawing or photograph. The publisher accepts no responsibility for opinions of its authors.

Articles in this paper express the viewpoints of the authors and do not necessarily express the opinion of the editors.

Characters and names in fiction stories in this weekly are imaginary. Contents may not be re-printed without permission of the publisher.

GAAT DE KANDELAAR WEG?

Het moet er goed wonen zijn geweest in dat oude Epheze, de stad aan de westkust van Klein Azië. Epheze behoorde tot de twaalf oudste steden van Iconië en het was een centrum van cultuur en godsdienst. Mede door haar ligging was het Grieks internationalisme er goed merkbaar. Echt een stad om van te houden.

Er was tevens een christelijke kerk. Die kerk was nog vrij jong, maar niettemin werden er goede dingen van gezegd. Of liever: God zegt goede dingen van die kerk. Toen Johannes op Patmos was, moest hij de kerk van Epheze een brief schrijven. Namens God. Daarin moest hij zeggen, dat God wist van hun inspanning en van hun volharding; dat zij de kwaden niet kunnen verdragen; maar dat zij hebben verdragen om Gods wil en niet moe zijn geworden. Dat is nogal wat. Dat is meer dan wanneer deze of gene zegt, dat die kerk een goede naam heeft. Dit is Gods oordeel over die kerk en zulk een oordeel is altijd zonder aanzien des persoons. God weet precies wat er in een kerk omgaat en als Hij dan zulk een getuigenis geeft, wel dan is dit wel iets om trots op te zijn. Zou de Here een dergelijke getuigenis eveneens van een immigranten kerk geven?

Ja, en toch . . . Johannes moest nog iets meer namens God schrijven. Want God had ook iets tégen de kerk van Epheze. Ondanks al die goede dingen, had Hij er op tegen, dat die mensen de eerste liefde verlaten hadden. Zij moesten wel bedenken van welk een hoogte zij gevallen waren en zij moesten zich bekeren en de eerste werken doen. Zij waren wel een jonge kerk, maar zij waren blijkbaar al een heel eind verwijderd van wat zij in het allereerste begin hadden meegemaakt. Naar het eerste begin moesten zij terug, en zo niet — wel dan zou God zelf komen en de kandelaar verwijderen.

Met die uitdrukking "kandelaar verwijderen" hebben wij niet zoveel last. Wij weten best wat dit betekent. Als je een kandelaar wegneemt, dan neem je het licht weg. Dan wordt het aardedonker. En dat zou in Epheze gebeuren, als zij niet terugkeerden tot hun eerste liefde.

Eerste liefde. Dat klinkt nogal romantisch. Maar dat is waarschijnlijk precies wat God bedoelde. Zoals een jongen door en door blij kan zijn als hij merkt, dat een meisje zijn eerste liefde beantwoordt, zoals voor zo'n jongen de hele wereld toelacht en alles in hem wel kan zingen, zó wil de Here u en mij, zó wil de Here de kerk zien. En God neemt geen genoegen met "second choice". Als God dat niet bij ons vindt, dan gaat de kandelaar weg. Dan wordt het aardedonker.

U denkt misschien, dat wij zover nog niet zijn. Maar vergis u niet. God telt niet het aantal kerken op, dat wij na de oorlog hebben gebouwd, Hij rekent niet uit hoeveel christelijke scholen er zijn gesticht, Hij gaat niet na hoeveel organisaties en stichtingen wij in het leven hebben geroepen. Of misschien doet God dat ook wel. Hij heeft het althans in Epheze goed bijgehouden: inspanning, volharding, niet moe worden, de kwaden niet kunnen verdragen. Misschien zou God van ons ook wel een dergelijke opsomming kunnen geven: zoveel kerken gebouwd, zoveel scholen opgericht, zoveel locals gesticht, zoveel opgebracht voor diaconie en quota's . . . . Daarnaast staat er natuurlijk ook wel wat aan de credit-zijde: zoveel huwelijken "on the rocks" (zoals wij dat noemen), zoveel mensen depressed, zoveel disharmonie tussen ouders en kinderen, zoveel sleurgang in de kerkdiensten . . . .

En toch — God zoekt en zoekt, want Hij wil die eerste liefde vinden. Daar gaat het Hem om. Dat wil Hij vinden in uw en mijn leven en in het leven van al die anderen, die naar Zijn Naam zijn genoemd. Wat u overigens ook van de kerk zeggen wil, maar als de dienst 's zondags uitgaat kunt u het aan de mensen zien, dat de eerste liefde hen te pakken heeft? Kan God dat zien? Hij staat onzichtbaar bij de uitgang van de kerk en Hij neemt ons op en Hij kijkt dwars door ons heen.

Hoe lang blijft de kandelaar nog staan? Of neemt God die kandelaar al weg en begint het al donker te worden?

Weet u, er gebeurt iets in de wereld. Als men de berichten uit Indonesië leest, dat de mensen daar bij honderden en honderden komen om gedoopt te worden. Dat de zendelingen en inlandse predikanten het niet kunnen bijhouden zoveel begeerte wordt er ten toon gespreid als het gaat om de kennis en de communicatie met God. Of als u uit Mexico hoort hoe overrompelend blij het antwoord is van de mensen, die voor het eerst met de blijde boodschap van het evangelie in aanraking komen. Het is verbazingwekkend. Is dit misschien de kandelaar, die bij ons stond, maar die nu naar die andere landen door God is gebracht?

Verbazingwekkend, ja. Maar ook een beetje beangstigend. Stel je toch voor, dat God zich inderdaad van ons terugtrekt. Wij hebben beslist niet een bepaalde denominatie op het oog, maar wij durven toch wel zeggen, dat onze kerken zich karakteriseren niet door een blij geloof, maar door kerk-ruzies, broeder-twisten, polemieken, kerkscheuringen. Dr. Leighton Ford heeft gezegd: "There are too many churches with impeccable credentials for orthodox theology . . . they are "sound" — but they are sound asleep."

Er zijn predikanten die zich ernstig afvragen, of ze zich maar niet beschikbaar zullen stellen voor arbeid op het zendingsveld, daar waar tenminste een enthousiaste response is te verwachten op de prediking van het evangelie. Gelukkig dat zij zich dit afvragen. Dit bewijst, dat zij het eigenlijk ook niet kunnen verdragen, dat religie ons weinig of niets meer doet.

Wij menen dit heel serieus. Als wij de situatie nu eens eerlijk analyseren, wat vinden wij dan? Of het is een vlucht in een wetticisme dat anderen (en misschien jezelf, maar meestal anderen) alleen maar af wil meten naar vooraf opgestelde dogmatische lijnen. Wijkt iemand van die lijnen af, dan wordt daarmee zijn gehele christen-zijn disputabel gesteld. Of wij verliezen ons in een hevig debat over wat wij wel en wat wij niet als betrouwbaar in de bijbel mogen of moeten geloven. En daarmee trekken wij de waarheid, dat de bijbel het boek is van Gods openbaring en een proclamatie van Zijn daden in de mist van onze vragen en twijfel. Of wij doen nog wel mee, nu ja, omdat wij en onze ouders het altijd gedaan hebben, maar ons HART is er niet in.

Vergeef het ons als wij hierover wat breed uitwijden. Maar zien wij niet wat er aan de hand is? God heeft als het ware de kandelaar al in Zijn hand om die weg te halen. Nee, dat gaat niet stilzwijgend. Over de hoofden van de mensen van Epheze heen, horen we Hem als het ware ook tot ons zeggen: "Ik weet uw werken en inspanning en uw volharding en dat gij de kwaden niet kunt verdragen en hen op de proef gesteld hebt, die zeggen, dat zij apostelen zijn, maar het niet zijn, en dat gij hen leugenaars hebt bevonden: en gij hebt volharding en hebt verdragen om mijns naams wil en gij zijt niet moe geworden." Menigeen ziet in deze tekening van Openbaring 2 wel een spiegel; als hij leest ziet hij zichzelf of zijn kerk.

Maar het verschrikkelijke is, dat God dit zegt mèt de kandelaar in Zijn hand. Dat betekent zoveel, dat het straks toch donker wordt. Niet omdat er geen volharding en geen inspanning is, maar omdat er geen liefde, eerste liefde is. Dat is geen menselijke gevolgtrekking, maar dat is de boodschap van God zelf.

Ach ja, wij kennen de tegenwerpingen wel. Je moet toch zuiver blijven in de leer, je moet toch dwalingen tegengaan. En de kerk moet toch leiding geven. De kerk moet zeggen, welke ontspanning toelaatbaar is. De kerk moet zeggen wat wij wel en wat wij niet moeten lezen, de kerk moet zeggen tot welke organisaties wij wel en niet moeten behoren. En daar zijn voor al die dingen wel argumenten aan te voeren. Maar God stelt één ding voorop, en als dit ene ontbreekt hebben wij een trein zonder locomotief. Dan blijft alles op dezelfde plaats en is er geen beweging in te krijgen.

God ziet de goede dingen in Zijn kind en in Zijn kerk niet over het hoofd, maar Hij zoekt, zoals Hij in Ephese gezocht heeft. Hij zoekt naar dat hart van u en van mij en van al die andere mensen in de kerk. Daar gaat het Hem om. Dat wil Hij horen kloppen. En als dat hart niet klopt, dan gaat de kandelaar weg en plaatst God die in Indonesië of in Mexico of waar ook ter wereld. Maar dan gaat hij bij ons vandaan. Dan zitten wij straks in donker. En in donker kunnen wij God niet vinden en kunnen wij elkaar niet vinden.

Alleen als die eerste liefde onder ons weer begint te gloeien, komt die kandelaar wel weer op zijn plaats onder ons te staan.

D.F.

Wie heeft het boek Prediker geschreven?

Ondanks de ogenschijnlijk zo duidelijke eerste woorden van dit boek werd het sinds jaar en dag als het ware van de daken gepredikt: de auteur van het boek Prediker is **niet** Salomo.

Die eerste woorden luiden: "De woorden van Prediker, zoon van David, koning te Jeruzalem." Ondanks het feit dat elk onbevangen Bijbellezer onmiddellijk geneigd is deze woorden op Salomo toe te passen, werd het sinds het begin van mijn studiejaren als **onwetenschappelijk** beschouwd deze zoon van David als de schrijver van dit boek aan te duiden.

Ik ken maar één uitzondering, nl. die van prof. Polman, die in een aan zijn proefschrift toegevoegde stelling uitsprak (in 1936): "Het auteurschap van Salomo van het boek 'Prediker' wordt ten onrechte door velen bestreden."

Maar Polman was een eenling.

Wie de Korte Verklaring leest op 1 Koningen van prof. C. van Gelderen (een zeer voortreffelijke uitlegging!) vindt op 1 Kon. 11:43 het volgende: "Dat Salomo de schrijver is van Prediker wordt door de Heilige Schrift **niet** geleerd, en is ook nooit de **algemene** opinie geweest onder de rechtzinnige Protestanten. Reeds door Luther is uitgesproken, wat in onze dagen van de meest verschillende zijden toegestemd wordt, dat Prediker moet worden gesteld onder de jongste canonieke boeken van het Oude Testament, dat het moet zijn geschreven na Nehemia en Maleachi. Men wijst er vooral op, dat de taal van het boek overvloedige kenmerken van deze lateren tijd vertoont. Op aannemelijke gronden wordt betoogd, dat het boek ontstaan is in Egypte, aan het hof der Ptolemeeën, in den tijd tusschen 320 en 217 voor Christus."

Deze opvatting is vrijwel gemeengoed geworden.

Prof. Schilder schreef in zijn (ook in het Engels vertaalde) **Christus in Zijn lijden:** "In den laatsten tijd dringt zich al meer de meening naar voren dat de Prediker niet van Salomo is, hetgeen trouwens ook, als men den grondtekst maar zuiver leest, nergens in het boek gezegd wordt. Integendeel, de Prediker is geschreven na Nehemia en Maleachi. Het boek dateert uit de tijd, toen Israels bloei reeds lang vergaan was, en toen vreemde tirannen trapten op de resten van Israels trotsch verleden." (dl. II, 1930, blz. 42)

In dezelfde tijd schreef de Hervormde hoogleraar dr. Gemser in de bekende serie Tekst uit Uitleg: "Het is vooral de voorzichtige en behoudende Bijbelverklaarder Franz Delitzsch die bij zijn nauwkeurig onderzoek van de taal van 'Prediker' tot de overtuiging gekomen is, dat het boek op zijn vroegst uit de periode van Ezra en Nehemia afkomstig kan zijn . . . Als het boek Prediker van oude Salomonische afkomst zou zijn, dan ware er geen geschiedenis van de Hebreeuwsche taal, (zegt Delitzsch)".

In zijn grote commentaar op Prediker (1948) sloot prof. dr. G. Ch. Aalders zich bij deze opvatting aan. Het opschrift van vers 1 verklaarde hij als de introductie van een **schuilnaam:** "Dit zijn de woorden van hem die zich verbergt achter de schuilnaam Kohelet (Prediker) en daarmede te kennen geeft, dat hij een wijsheidsleraar des volks is: maar het zijn tegelijkertijd de woorden van den grooten zoon van David, die koning was te Jeruzalem. D.w.z. de woorden van Kohelet worden door dezen aan dien koning in den mond gelegd." (blz. 9)

En, om maar niet meer te noemen, ook de onlangs overleden voortreffelijke Oud-Testamenticus van Westminster Theol. Seminary prof Edward J. Young kwam tot de conclusie, dat "naar alle waarschijnlijkheid het boek moet worden gedateerd in omstreeks de tijd van Maleachi" (Introduction O.T.[3], p. 349).

De voornaamste grond voor de ontkenning van Salomo's auteurschap is van Hebreeuws taalkundige aard; de aangehaalde woorden van Delitzsch zijn voor geen tweeerlei uitleg vatbaar: indien Salomo dit boek geschreven zou hebben zou een geschiedenis van de Hebreeuwse taal niet meer te schrijven zijn, en voor dit argument van de mensen-van-het-vak zijn zo goed als alle theologen (met de vermelde uitzondering van prof. Polman) gezwicht; en hoe zouden ze niet? — als wij een boek lezen met thou's en thee's erin, dan kunnen we vrij zeker aannemen, dat het niet in onze eeuw geschreven is; of als wij in een Hollands boek uitdrukkingen als "gijlieden' of 'heirscharen' aantreffen, dan weten we wel, dat het zeer waarschijnlijk niet in onze moderne tijd werd opgesteld.

Zeer waarschijnlijk!

Want onze conclusies, hoe logisch ook, kunnen achteraf toch nog wel eens onjuist blijken, omdat we niet alle gegevens kenden of niet met alle mogelijkheden rekening hielden. Wanneer ik bv. het Vlaams gedicht lees dat begint met de woorden:

> Nu ben ic ghequetst in minen
> ghemoet,
> Ic voele mijn herte breken;
> Dat hevet ghedaen Heer Jesus
> soet;
> Ic salmi op hem wreken . . .

dan ben ik onmiddellijk geneigd om te zeggen: "Dat is Middeleeuws Nederlands"; maar die conclusie, hoe voor de hand liggend ook, is niet juist; het is een gedicht van Servaas Daems die leefde van 1838-1903; of, om het over een heel andere boeg te gooien, wanneer ik sommige zinsconstructies volg van de Nederlandse senator prof. I. A. Diepenhorst, dan doen me die stellig denken aan de 19de eeuw, maar deze geleerde is een zeer modern mens **volop levend** in het midden van de 20ste eeuw.

Hoe staat het nu met de constructie dat de taal van **het boek** Prediker ons verbiedt aan te nemen dat het door Salomo geschreven werd?

In de jongste tijd is op deze hypothese een zeer grondige vakwetenschappelijke critiek geoefend, waarvan een artikel in de **Journal of the Evangelical Society** blijk geeft. Dit artikel draagt de naam: **Het taalkundig bewijsmateriaal voor de datering van 'Prediker'** (The Linguistic evidence for the Date of 'Ecclesiastes') en werd geschreven door prof. dr. G. L. Archer in het laatstverschenen nummer van het genoemde tijdschrift. Dit artikel is te taalkundig-technisch van aard om het hier in onderdelen weer te geven. Maar de hoofdlijn ervan is de volgende.

Prof. Archer wijst erop, dat na het vinden van een fragment van het boek Prediker onder de fameuze Dode Zee rollen (2de eeuw voor Christus) de aandacht opnieuw gevestigd werd op de taalkundige apartheid van dit boek, en hij vervolgt met de stellige uitspraak, dat een zorgvuldig overzicht van alle taalkundige gegevens tot het resultaat voert, dat het boek in zijn woordenschat, vormgeving, syntax en stijl in geen enkele taalperiode van het Hebreeuws past. Het toont verschillen zowel met het ouder Hebreeuws als met dat van de Helleense tijd, en ook met dat van de tijd van Ezra, Nehemia en Maleachi, zodat de oplossing van verschillende geleerden, om het naar de laatstgenoemde tijd te verplaatsen, geen werkelijke oplossing is. Hoe zijn dan de taaleigenaardigheden van het boek Prediker te verklaren?

Prof. Archer verwijst naar een studie van de Oud-Testamenticus M. J. Dahood, die in 1952 verscheen in het tijdschrift **Biblica** onder de titel **"De invloed van het Kanaanitisch-Phoenicisch in het boek Prediker"** (Canaanite-Phoenician Influence in Qoheleth). Met een rijke overvloed van taalkundige gegevens toonde Dahood in die studie aan, dat de eigenaardigheid van het boek Prediker hierin bestaat, dat het in spelling, taal en woordgebruik beinvloed is door het Canaanitisch dialect, dat in Phoenicië werd gesproken; een dialect waarvan we vandaag veel meer weten dan in de 19de eeuw het geval was. De conclusie, die Dahood hieruit trok was, dat er misschien na de val van Jeruzalem een Joodse kolonie geweest kan zijn in Phoenicië, en dat het boek daar omstreeks de 4de eeuw voor Christus kan zijn ontstaan. Maar prof. Archer trekt een geheel andere conclusie, Hij wijst op de nauwe relaties, die Salomo had met het Phoenicische rijk van zijn tijd, dat van koning Hiram, ons uit de Bijbel zo goed bekend. Het land van Hiram was een knooppunt van handel en cultuur in die tijd, en, naar de mening van Archer, de literatuur van dat land moet bekend zijn geweest aan Salomo. Salomo die een eigen stijl koos voor zijn onderwerp in het Hooglied, en ook een eigen stijl vertoont in zijn Spreuken, ontleende aan het culturele Phoenicië, in welk land verhandelingen moeten zijn geschreven van een meer philosophische aard, de stijl voor zijn boek Prediker, hij moet in elk geval door één of meer geschriften uit dit land beinvloed zijn geweest.

Dit is de hypothese van prof. Archer, waarvan het zwakke punt is, voorzover ik zien kan, dat hij niet in staat is een Phoenicisch boek van dien aard uit die tijd ter tafel te brengen; hij **schrijft:** "This was the genre of the philosophical treatise, a type of literature with which a genius of wide-ranging interests like Solomon would undoubtedly have encountered in Phoenician circles."

Maar deze hypothese is toch wel zo belangrijk, wegens de overvloed van het te berde gebrachte **bewijsmateriaal**, dat er voortaan **mee** gerekend dient te worden; de opvatting dat Salomo de auteur is geweest kan niet meer als 'onwetenschappelijk' worden gebrandmerkt.

L. Praamsma.

GUIDE
TRAVEL BUREAU
G. DENHARTOG
Box 733 — 39 King Street
AYLMER, ONT.
Telephone (519) 773-2431
INFORMATION AND SERVICE FREE OF CHARGE

Sparen gaat vlugger dan ooit bij Canada's Eerste Bank.

6½%

U bent het aan Uzelf verschuldigd te sparen.

Uw spaargeld verdient 6½% per jaar, rentebetaling halfjaarlijks berekend over uw minimum maandelijks tegoed.

P.S. Spaarrekening met chequerechten tot 3½%.

Bank of Montreal

CANADA'S EERSTE BANK

Geschiedenis in steen

door BRODIE SNYDER *)

(Canadian Scene) — In the parken van Montreal worden de mooiste beeldhouwwerken gevonden. Nergens in Noord-Amerika in steden van vergelijkbare grootte en op slechts enkele plaatsen in de wereld treft men zulk een verscheidenheid van monumenten aan, die de geschiedenis van de stad en van de mensen die er wonen, illustreren.

Het meest bekende en meest geliefde monument van Montreal is waarschijnlijk wel dat in Dominion Square in het hartje van de winkelstad. Het is de Cenotaph, gewijd aan de doden uit de beide wereldoorlogen en een plaats van samenkomst voor inwoners van verschillend ras, geloof en overtuiging voor het leggen van kransen aan de voet van het solide granietblok ter herinnering aan wapenfeiten, vrijheidsoorlogen en nationale herdenkingen.

Dominion Square is Montreal's voornaamste schouwplats voor beeldhouwkunst. Er staat nog een ander oorlogsmonument, een soldaat met paard ter herinnering aan het Canadese aandeel in de Zuidafrikaanse Boerenoorlog, omstreeks de eeuwwisseling. Ze delen het plein met de standbeelden van twee vooraanstaande Canadezen — Sir John A. Macdonald, de Conservatieve Vader der Confederatie, de eerste Prime Minister van Canada, en Sir Wilfred Laurier, de Liberale en eerste Frans Canadese Prime Minister van ons land. Bovendien is er een levensgroot standbeeld van Robbie Burns, een replica van dat van de Schotse dichter in Londen, Engeland, iets waar onze bezoekers uit Schotland zeer zeker belang in zullen stellen.

In feite is er voor bezoekers uit bijna elk deel van de wereld in Montreal wel een stukje van thuis te vinden. Voor de Engelsen zijn er o.a. standbeelden van Koningin Victoria, Koning Edward VII en Lord Nelson. Dit laatste met Nelson op de top van een hoge zuil is een van de oudste standbeelden van Montreal. Het is in 1809 opgericht, enkele jaren voordat Londen zelf zo ver was met dat op Trafalgar Square, dat genoemd is naar de zeeslag van 1805, waarin de Britse zeeheld de Franse vloot wist te verslaan.

De Ieren zijn in Montreal bedacht met een geweldig rotsblok, dat de herinnering aan een tragedie levend houdt — de dood omstreeks het jaar 1840 van 6.000 immigranten, die de hongersnood in hun vaderland ontvluchtten om hier aan typhus te sterven.

De Fransen als de eerste kolonisten van wat thans Canada is zijn herdacht met standbeelden voor Jacques Cartier, de ontdekker van dit deel van het Noordamerikaanse continent, (een prachtig beeldhouwwerk met vier fonteinen), een voor een Franse priester, een zekere Jean-Jacques Olier, die zelf Nieuw Frankrijk nooit gezien heeft, maar de oprichter is geweest van de "Gentlemen of St. Sulpice", een belangrijk begrip in jaren her; en voor Vauquelin, de grote Franse zeeheld.

Het meest treffende van alle monumenten in Montreal is misschien wel dat voor een andere Fransman, Paul de Chomedy, Sieur de Maisonneuve, die de stad in 1642 heeft gesticht. Het staat op de Place d'Armes, in het hartje van de zakenwijk, en werd gemaakt door Philippe Hebert een van Canada's grootste beeldhouwers, wiens werk deze stad reeds vele jaren heeft opgeluisterd. Maisonneuve is uitgebeeld als een tien voet hoge figuur met een vlag van Bourbon Frankrijk in de hand en uitstekend boven Jean Mance, een bekende heldin en verpleegster uit die jaren.

Bezoekers uit Zuid-Amerika zullen waarschijnlijk belang stellen in een buste van Simon Bolivar in het Percy Walters Park, halverwege Mount Royal. Dit beeld van de staatsman en generaal uit Caracas, die Venezuela, Equador, Colombia, Peru, Bolivia en Panama van het kolonialisme bevrijd heeft is de stad als een teken van vriendschap door het volk en de regering van Venezuela geschonken.

Dan zijn er tenminste twee standbeelden met speciale betekenis voor Spaanse bezoekers. Beiden zijn ze van Isabella, de Koningin van Castilie en Aragon en beschermvrouw van Columbus op zijn ontdekkingsreis naar de Nieuwe Wereld.

Ook een aantal Italianen is met standbeelden en monumenten in Montreal vereerd. Eén daarvan is Giovani Caboto (John Cabot), de ontdekker van Newfoundland en Labrador aan de Oostkust van Canada. Een andere is Dante Alighieri, waarschijnlijk de grootste letterkundige van de 13de en 14de eeuw, de tijd waarin hij leefde.

Zo zijn er nog tal van andere monumenten met historische achtergronden, zoals dat voor Broeder Marie-Victoriam, de oprichter van de Botanische Tuin, en een voor de boeren — een massief beeldhouwwerk op Maisonneuve Market (thans geen markt meer, maar in gebruik genomen door de politie van Montreal) dat een boerin voorstelt, met breedgerande hoed op en een volle mand aan haar arm, naast drie poses van een kleine jongen met een kalkoen, een vis en een lam.

Zoals in alle andere gevallen is er ook op dit gebied voor iedereen wat in Montreal.

———

*) Brodie Snyder is assistent hoofdredacteur van de Montreal Gazette.

They won't last...

...better stock up for the weekend because Hollandia's famous Dutch style shortbreads have that melt in your mouth flavour.
They taste like more.

famous DUTCH STYLE COOKIES

Hollandia

MOUNT BRYDGES, ONTARIO

WIJ LAZEN VOOR U

UITDAGING

door Cateau Kray-Sijsma

J. H. Kok N.V. Kampen
216 p.

De roman UITDAGING speelt zich gedeeltelijk in Nederland en Canada af.

De hoofdfiguur Cita Kampen, twee en twintig jaar oud, verliest na een gelukkig huwelijksjaar haar man. Alleen het geloof in God's liefde en de fijne gesprekken met haar man, maken dat zij de laatste maanden van zijn ziekbed aankon. Na de begrafenis ontvangt zij een uitnodiging van Siem Marsman en zijn moeder om enkele maanden voor verandering naar Toronto te komen. Cita, die worstelt om zelfmedelijden de kop in te drukken, neemt de invitatie aan.

Voor haar vertrek vertelt zij aan een van haar man's vrienden, Leon Haverman, over Siem's werk in zijn hotel "Hollands Glorie". Bovenal spreekt zij over het evangeliesatie werk waar Siem deel aan neemt in Toronto's binnenstad. "Hun ideaal daar is kleurlingen te bereiken. De levenshouding van Christenen in het opvangen van andere rassen moet als een uitdaging worden tegenover de discriminatie."

Leon merkt nogal cynisch op: denk je nu heus dat ze als éénlingen iets kunnen beginnen tegen zo'n ingeschapen haat en verdeeldheid, Cita?"

"Zoiets moet groeien natuurlijk. Dat moet massaal worden. Ontzettend moeilijk allemaal maar prachtig," antwoordt Cita peinzend.

In Canada wordt Cita niet alleen hartelijk ontvangen door Mevrouw Marsman en Siem, maar ook door de vrijgezelle evangelisatie dominee. Met enthusiasme gaat zij bijspringen bij het jeugdwerk. Daar Cita voor haar trouwen onderwijzeres was en bovendien piano speelt wordt zij een gewaardeerde kracht.

Cita vindt een uitdaging, een challenge, in Canada. Toch gaat zij naar Nederland terug, om vandaar een beslissing te nemen, waar haar taak nu eigenlijk ligt.

Door Cita's ogen wil de schrijfster ons een beeld geven van het leven van enkele immigranten. Cita valt het op dat zovelen naast hun zakenleven het presteren zich ook geheel in te zetten om kerk en school te bouwen.

Enkele dagen voordat de redakteur dit boek voor recentie stuurde had ik deze roman juist met plezier voor ontspanning gelezen.

Ik had gelachen om de manier waarop het Surinaamse verpleegstertje letterlijk binnenrolde tijdens een clubuurtje.

Ook vroeg ik mezelf af of we nu nog evenveel enthusiasme opbrengen voor het werk van de kerk, als wat de auteur ons toeschrijft.

Het was fijn te zien dat zij duidelijk liet uitkomen dat evangelisatie evenals het bouwen van kerk en school vanzelfsprekend behoort tot het Christen zijn.

Soms loopt alles een beetje te mooi en idealistisch. B.v. de opbrengst van één bazaar is genoeg om al het materiaal te kopen voor een nieuw jeugd clubhuis.

De gemengde Engelse/Hollandse woorden in de conversatie zijn soms storend. (Maar misschien doen we dit zelf wel vaker dan we er ons van bewust zijn.)

Wanneer Cita later in Nederland over het werk in Canada vertelt doet het sympatieker aan, dan de episodes die we meemaken in Canada. Enkele van de gebeurtenissen zijn iets van uit de verte beschreven.

Cita vindt dat in Canada de kerk dichter bij de mensen staat en er hier meer challenge is. Toch vinden we in deze roman ook wel challenge in Nederland. Door Leon Haverman, die geregeld met Cita correspondeert, slaan we een blik in het studentenleven. Het trof mij, zoals ook in de vorige boeken van deze schrijfster, hoe de Nederlandse Christenouders proberen (en het gelukt) om begrip op te brengen voor de volgende generatie. Voor jongeren die misschien niet precies in hun paadje lopen, maar tevens door Jezus gezocht en gevonden worden.

UITDAGING zal wel een graag gelezen boek in de leesbibliotheek worden.

Jane Malda

OWN YOUR OWN BANK

Join our Credit Union.

8% Interest on Deposits —
Savings life insured — Loans
at lowest rates —
For membership write:

Netherlands (Hamilton)
Credit Union Ltd.
P.O. Box 545
Hamilton, Ont. - 522-9644

ONS NIEUW FEUILLETON

WIJDER DAN DE WERELD

door S. P. Akkerman

HOOFDSTUK 3

In de kamer verdiept Blomhuis zich in de krant. Willem zit aan een klein tafeltje met een studieboek. Vrouw Blomhuis neemt een tijdschrift.

Het is stil in de kamer. Ze kijken allemaal even op, als even later Jetse op zijn zware motor het erf af bromt.

Willem kijkt eens op van zijn boek. "Hoe staat het, moeke, krijgen wij niet es een bakje. Je eten was nogal zout."

Zijn moeder lacht even. "Komt klaar," zegt ze, en staat op. Ze schenkt thee en kijkt af en toe naar haar man. Maar die leest of doet tenminste alsof.

Andries komt ook in huis. Met één blik neemt hij de situatie even op. O, het onweer is weer afgezakt. Wat een lam gedoe toch, die ruzies af en toe. Hij begrijpt dat niet. Vader met zijn ophemelen van het oude en Jetse daar met z'n dwarse kop tegenin. Waarom maken ze elkaar het leven zo moeilijk . . . ?

Andries neemt een boek uit de boekenkast. Hij leest graag. "De klop op de deur" heeft hij nu te pakken. Een dikke turf, maar toch een aardig boek. Word je ook eens gewaar hoe ze in heel andere kringen dan de hunne leven en denken . . .

Blomhuis drinkt zijn thee. "Waar zit Lies toch?" vraagt hij . . .

"Die is even naar een vriendin," zegt zijn vrouw. Het bevredigt hem maar matig. Wat moeten die kinderen zo laat het dorp in . . . Maar hij doet er toch maar het zwijgen toe.

's Avonds, als ze zich uitkleden op de ruime slaapkamer, kijkt Sikke Blomhuis af en toe wat schichtig naar zijn vrouw. Nu komt het, denkt hij. Hij kent haar wel zo zoetjes aan. Zevenentwintig jaar getrouwd. Dan ken je elkaar wel zo ongeveer. Daar heb je het al . . .

"Wat moest nu vanavond dat kabaal op het erf? Op de weg kon men jullie horen. Dat je je zo kunt laten gaan, Sikke, dat begrijp ik niet . . ."

Sikke gordt zich aan ter verdediging . . .

"Als mijn eigen jongen mij voor een idioot uitmaakt, dan moet ik dat maar als zoete koek opeten, zeker?"

"Deed hij dat dan?" De bruine ogen nemen hem koel op.

"Ja wel, zoiets."

"Hij zei vanavond tegen mij, dat je iets moest terugnemen. Wat was dat . . ."

Blomhuis trekt de pyjama aan. Hij wil nu maar het liefst in bed duiken. Dekens over de oren en slapen. Geen gejerimieer meer . . . Maar dat zit hem niet zo glad.

"Wat was dat, Sikke?"

"Hij tergde mij," valt hij uit, "en nou ja, dan zeg je wel eens wat. Toen zei ik iets over Akke."

"Over Akke!? Is daar dan iets mee? Wat had dat meisje er mee te maken?"

"Dat haar vader zo gierig was en in de oorlog alles in de zwarte handel verpatste. Dàt zei ik . . . en dat hoorde je toch ook altijd . . ."

Ze knoopt haar pyamajasje dicht en kijkt hem vast aan.

"En, àls dat zo was? Weten doe jij dat ook niet. Moest Akke dat dan nagehouden worden? Dat was in de oorlog immers nog een kind. Wat had die er dan mee te maken?"

"Je zegt wel eens wat, als ze je kwaad maken," bromt Blomhuis. "En altijd dat nieuwe zo ophemelen. Net alsof wij vroeger . . . ja vroeger . . . zo lang is dat nog niet geleden . . . alsof wij toen allemaal halfgare stumpers waren . . . Nee, Dirkje, dan word ik razend en dan gooi ik er alles uit . . ."

"Dan moet jij je schamen, Sikke," zegt ze. "Als mens, en als Christen zéker. Jij bent toch ouderling? Of niet soms?"

Sikke Blomhuis stapt in bed. Als zijn vrouw zo begint, wil hij wel de minste zijn, maar liefst stilzwijgend.

"En dat van Akke moet je terugnemen," zegt Dirkje Blomhuis, geboren Veenbaas. Als ze naast hem in het grote ledikant schikt, zegt ze het nog eens.

"Dat moet je terugnemen, Sikke."

Blomhuis duikt diep onder de dekens. Een eigenaardige gewoonte van die man: 's winters in strenge vrieskou, of zomers in een benauwde hitte, hij duikt maar altijd diep, diep onder de dekens.

Zijn vrouw verschikt naast hem. Slapen gaat ze niet. Ze wil een antwoord, weet hij. "We zullen morgen wel eens zien," bromt hij.

"Moeten wij zó gaan slapen? Dan moet je het maar zeggen."

"Moet ik de minste wezen tegenover mijn eigen kind?"

"Ja," zegt ze, "ik vind van wel."

"Als het moet dan moet het," zegt hij. Maar het kost hem moeite dat eruit te brengen.

Ze zoent hem op de wang. "Welterusten, Sikke."

"Welterusten," bromt hij.

Die vrouw van hem . . .

De julidag staat stralend over de Friese Wouden. Het zangersfeest zal dit jaar in stralend zomerweer gehouden kunnen worden. Reeds vroeg in de morgen liggen de velden en bossen in het licht van de zomerzon.

Willem Blomhuis zit op een bank onder de oude notenboom met een boek. Volgende week examen. Mensen, mensen . . . wat ziet hij daar tegenop. Ze kunnen je daar tenslotte wel van alles vragen. Afijn, "op hoop van zegen" zal hij er maar op af gaan.

Er komt gerucht op het stille erf. Daar heb je de vriendinnen van Lies. Ze fietsen het erf op. Betty van de schoolmeester, een lange en dunne blonde, leerling van dezelfde kweekschool in Drachten als Willem. En de kleine, dikke Annie Blok van een boer, en al apothekersassistente. Ze springen van hun fietsen. Daar is Lies ook al met haar fiets.

"Go jij niet mee, Willem?" vraagt Betty.

Willem trekt de schouders hoog op. "Gelukkig niet, kinderen. Deze feesten zijn mij te oudbakken. Ze stammen uit een vorige periode, en neigen naar hun ondergang."

De meisjes lachen. Willem met zijn hoogdravend gezwam.

Blomhuis en zijn vrouw komen ook naar buiten. Zangersfeest. In hun herinnering hoogtijdagen. Zo'n dertig jaar geleden trokken er duizenden op zo'n dag naar Oranjewoud of naar Beesterzwaag. Het waren prachtdagen. Hebben zij elkaar niet op zo'n feest in Zwartewegsend gevonden . . . ?

"Jullie treffen mooi weer, meisjes," zegt Blomhuis, terwijl hij met plezier naar die jonge meisjes kijkt.

"En maar voorzichtig, meisjes," lacht Willem, "pas maar op dat geen slechte elementen jullie op verkeerde paden voeren . . ."

"Jij bent een beetje getikt," lacht Lies. "Zullen we maar?"

Ze stappen op en rijden het erf al af, de weg op.

(Wordt vervolgt)

Wij lazen voor U

G. C. Berkouwer,

VERONTRUSTING EN VERANTWOORDELIJKHEID.

Recensie door Rev. Wm. L. Vander Beek, Hamilton.

II. Visie op "de Verontrusten".

Vanuit een hoge uitkijkpost kijkt Berkouwer hier naar alle kanten; maar toch ook richt hij zijn kijker telkens wat scherper in de richting van die groep die de "Verontrusten" heten. En, ingebed in allerlei interessante uiteenzettingen, geeft hij zijn kritiek. De beste manier om dus die kritek weer te geven is, om een kort overzicht te geven van elk hoofdstuk.

Hst. II. Verontrusting in de Schrift: de bijbelse verontrusting is diep en wijd en raakt het ganse leven (pg 22); ze is nimmer éénzijdig (25); ze is altijd veelvoudig (25); ze richt zich op al wat de kerk kan bedreigen (25). Het is dus fout wanneer men de veelzijdigheid van de profetische onrust niet genoegzaam honoreert en verstaat en als gevolg daarvan op één terrein gefascineerd wordt door het "op zijn hoede zijn". Dit roept bij anderen juist weer een andere verontrusting op (26).

Juist omdat het bij verontrusting gaat om een laatste ernst, moet de verontrusting, op grond van grondige analyse, tot op de bodem toe laten zien hoezeer het evangelie op het spel staat en de grondslag vormt van de verontrusting (27).

Hst. III. Verborgen ketterij? Rekening houden met het "onvolkomen kennen" en het "in raadselen" van 1 Kor. 13 is nog iets anders dan twijfel, en ketterij. De drang naar informatie is nodig: voor die informatie mag men niet op de vlucht slaan, of alleen maar vrijblijvend erkennen dat er nog veel moeilijkheden overblijven.

Hst. IV. Verdachtmaking. Dit hst. spitst zich toe op de discussie over: verkiezing en verwerping.

In de collectieve sfeer van de verontrusting is het gevaar van mis-tekening van het standpunt van de ander groot, van slordige en onproportionele typeringen; dan gaan de demonen der verwijdering hun rol spelen (pg 45). Wat positief kan worden gewaardeerd wordt als "inconsequentie" afgedaan (46, 50).

In dit alles speelt het "conclusivisme" (de term is van K. J. Popma) een belangrijke rol, het logisch voortredeneren van conclusie tot conclusie. Het conclusivisme is daarom zo gevaarlijk, omdat ermee verbonden wordt een oordeel, nl.: ongehoorzaam jegens het Woord Gods! Hier doet de verdachtmaking haar intrede (pg 50). Pg 58: daarbij is het opvallend, dat er — anders dan bij Bavinck en Kuyper — geen sprake is van enige diepgaande bezinning over het modernisme.

Hst. V. Conservatief of Progressief.

Dit handelt vooral over het bewaren, de bijbelse oproep daartoe en de ontsporingen ervan. "Het evangelie zal vervaging van het bewaren altijd weer onder het oordeel stellen" (pg 64). Maar: het bijbelse bewaren is veel meer dynamisch dan bewaren in het dagelijkse spraakgebruik (65); denk dus niet maar aan: in tact houden, safe opbergen (bv. het talent begraven). In de bijbel is bewaren op de toekomst gericht (66).

Het is het goed recht van de "verontrusten" om de bewaring als levenszaak voor de kerk aan te wijzen. Maar de wijze waarop de verontrusting zich uit, draagt meermalen de trekken van de versmalling (76): het bewaren gaat dan de kenmerken vertonen van een nieuwe wet, in strijd met de Reformatie (76). De waarheid heeft deel aan het belofte-karakter van het Woord Gods.

Hst. VI. Defensief of Offensief? In de kerk bestaat er geen tegenstelling tussen defensief en offensief; want ook het verweer gebeurt in de vorm van een positief getuigenis (pg 81). Het "conclusivisme" werkt met de domino-theorie: als dit valt, moet dat ook vallen. Het gaat uit van een vals zekerheidsbegrip: nl. van een zekerheid, die zo niet vooraf dan toch achteraf verificatie nodig heeft en alleen in die logische verificatie kan stand houden (pg 91), terwijl de echte zekerheid van het geloof alleen door de Heilige Geest mogelijk is. Het aanwijzen van de "consequenties" komt op uit (pg 92) "een van de empirische realiteit van de Schrift losgemaakt theoretisch inspiratie- of onfeilbaarheidsbegrip" (H. N. Ridderbos, Geref. Weekblad, 26 mrt, '65).

Nu volgen drie hoofdstukken onder de titel: Verontrusting en Verandering, maar elk met een andere, duidelijker, ondertitel.

Hst. VII. Het Schriftgezag. De kritiek van de "verontrusten" gaat uit van een formeel juistheidsbegrip: betrouwbaarheid wordt feilloosheid. Daar gaat een suggestie van uit, maar deze verbleekt, als men bezig gaat met de concrete Schrift. Op pg 111 wordt H. N. Ridderbos nog eens geciteerd: ". . . de werkelijke Schrift toont aan, dat de gevraagde precisie nu juist niet in de bedoeling gelegen heeft". Met de vragen, die men bij het hanteren van dit formeel juistheidsbegrip zelf overvloedig tegenkomt, maakt men het zich te gemakkelijk, in de apriorische overtuiging, dat de moeilijkheden gemakkelijk oplosbaar zijn, omdat alles immers kloppen moet (harmonistisch). Zij, die door de "verontrusten" bestreden worden belijden met nadruk de betrouwbaarheid van de Heilige Schrift; daarom hebben zij geen behoefte aan een "aanvullende" feilloosheid. Bovendien zien de "Verontrusten" de problemen, die er liggen in de "tijdgebondenheid" van de Schrift te gemakkelijk in.

Hst. VIII. De belijdenis. We moeten recht doen aan dit feit, dat de belijdenis niet: norma normans is (dat is de Schrift alleen), maar norma normata.

De Verontrusten hebben bezwaar tegen een onderscheiding als: centraal-thema, en kader van de belijdenis. Toch hebben Kuyper en Bavinck met dergelijke onderscheidingen gewerkt. Gevolg was dan ook, dat — in hun tijd — velen verontrust waren over Kuyper en Bavinck (bv. Hylkema, "Oud- en Nieuw Calvinisme").

De belijdenis kan alleen norma zijn, als ze niet formeel, los van de Heer, institutionalistisch, wordt gehanteerd (pg 139).

Dan volgt er een discussie over het: quia - quatenus. In het NT staat belijden (homologia) tegenover: verloochenen; het gaat dus om een radikale overgang en geloofsbeslissing. Berkouwer pleit voor quia en quatenus, elk op hun eigen plaats. Het quia moet gehandhaafd worden, waar de bijbelse homologia moet gehandhaafd tegenover de verloochening; tegelijk is er een zeker quatenus nodig: niet als relativering van het quia, maar omdat men niet mag zeggen, dat in de historisch gegroeide confessies met hun wijde vertakkingen in het historische kerkelijke en theologische leven, op elk onderdeel de beslissing van de N.T. homologia valt (142).

Hst. IX. De wetenschap. Er is bij de Verontrusten de neiging allerlei feitelijke gegevens te minimaliseren door te zeggen, dat het toch maar "hypothesen" zijn (160).

Het "concordisme" (de nieuwe gegevens inpassen in het bijbelse wereldbeeld), helpt niet. De H. Schrift geeft wijsheid en geen geleerdheid, zei Bavinck, en ze beschrijft de dingen niet "naar de resultaten van het wetenschappelijk onderzoek" (pg 163).

De eigenlijke strijd van Kuyper en Bavinck ging niet tegen feiten (daar hadden ze groot respect voor), maar tegen de apriorische theorieën, waarin deze gegevens werden opgenomen (166, 167). Wij verwerpen óók het evolutionisme, ja, elk mechanistisch of monistisch stelsel; en toch worden schepping en evolutie onder ons niet meer tegenover elkaar gesteld (168). Bovendien, men moet het oorsprongsprobleem (de schepping) niet isoleren van de doelgerichtheid van alle dingen (de eschatologie) en daarom ook niet van de centrale betekenis van Jezus Christus. (170).

Hst. X. De Theologie, en de Gemeente. "Eenvoud" in de Bijbel is niet: een meer of mindere graad van intellectuele of wetenschappelijke ontwikkeling, maar: zuiver, tegenover slecht. (175). Men mag de gemeente niet verdelen in een (theologische) voorhoede enerzijds en anderzijds de "eenvoudige" gemeente als achterhoede. Daarmee werkt men de geestelijke traagheid van de gemeente in de hand, waarbij de diepte van het ontuitputtelijk Woord in oppervlakkigheid genegeerd wordt (pg. 185).

Men kan niet van de theologie terugvallen op de "eenvoud" der Heilige Schrift. Wie alles heel simpel wil, levert kritiek op de Heilige Geest, die ons àl die Schriften gegeven heeft.

Pg 183, Onvoorwaardelijke gehoorzaamheid jegens de Heilige Schrift is niet het starre buigen voor een heteronome autoriteit, die ons niet aangrijpt.

Pg. 187. Het Woord is aan de gemeente geschonken. Dus: waar het Woord van de levende God ter sprake komt in vragen van geloof en wetenschap en de vertolking der Heilige Schrift is het onmogelijk en ongeoorloofd de gemeente te isoleren tot achterhoede.

POTTERY IN MOTION: Veronica Holmes 3½, seems to have her hands full at a pottery course for children held at the Don Mills branch of the North York library. The course, which costs $8 to cover materials runs to August 28.

WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het door Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

A SHOT IN THE ARM

Recently we read in a church bulletin:

"Council took notice of the plight of Calvinist-Contact: the tremendous increase in postal rates for this weekly (500%) almost forces the paper to cease. As council we feel that it is our duty to help out a good Christian weekly. For that reason each elder will visit a few families within the next two weeks on behalf of Calvinist-Contact. They did not ask for it, but we felt free to do it. Receive the brother and if you don't have a subscription, subscribe and pay them now. Come, let us join in the challenge to keep the Christian press *alive.*"

And here is what one of our readers wrote:

"Please find enclosed $10.— for a year's subscription. It seems to me that this is a reasonable amount for what is given, compared to other magazines. If all subscribers would pay $10.— it might solve some 'postage' problems!"

Thank you, thank you very much.

Indeed, if all subscribers would pay $10.— it would solve many postal problems, because these problems are still staggering! In order to meet them, we have asked for 1500 more subscribers. So far we have gained only some 400 new subscriptions, which means that we still have a long way to go.

We deeply appreciate spontaneous reactions like the ones quoted above. They are encouraging. *It is like getting a shot in the arm.* But more help is needed, from coast to coast.

If all our subscribers would rally to our aid and bring in a new subscription, our financial worries would be greatly diminished and we could pay full attention to the improvement of our Christian weekly.

Dutch Canadian Committee 1945-70

Plenary Meeting

A general meeting of the Dutch Canadian Committee 1945-70 will be held on Saturday, September 20 in the Skyline Hotel, 655 Dixon Road, Toronto. It is hoped to complete the overall plan for celebrations in 1970 on the 25th anniversary of the liberation of Holland, and to come to a delegation of duties.

Representatives of any Dutch Canadian organization: Clubs, Credit Unions, Churches, etc. are invited. The meeting will start at 11.00 a.m. and finish before 4.00 p.m., with a break for lunch (cost $3.— per person). Please advise the secretary if you are planning to attend. His address is: J. Van Winssen, 48 Facendi Court, Peterborough, Ont.

Holland Liberation tulip bulbs.

As a fund raising project for a National Gift and general celebrations in 1970, the Dutch Canadian Committee 1945-70 has decided to sell HOLLAND LIBERATION tulip bulbs. These are top quality early Darwin bulbs, specially registered under this name in Holland, and of a bright orange-red colour. The committee has an extra quantity of these tulip bulbs available, above the orders already received. The bulb shipments will start in the first half of September.

Organizations can still order these bulbs and we hope to have them available in as many localities as possible. They are available in cellophane bags of 5 tulips, with a printed header showing the purpose of the fund raising, plus planting instructions (so the whole story is right on the bag, ready to sell); they sell for $1.00 per bag. Organizations can order these in lots of 100 bags. They are also available in lots of 1,000 bulbs for mass planting at war memorials, parks, regimental graves, etc. A number of communities have already ordered them for this purpose and one regiment has requested them.

We are sure that any Dutch Canadian organization, Club, Church, etc. could easily sell 100 bags if they tried, since not only Dutch Canadians, but also native Canadians have expressed an interest in them. Please send us your order as soon as possible, but definitely before the end of September. Payment of 50% of the cost is required before the end of September and the balance 30 days after delivery. We urge all organizations to consider ordering these bulbs, so they will be available to Dutch Canadians in any community this Fall. Next Spring we would like to see many of these beautiful large orange-red tulips in bloom, in remembrance of what Canada did for us in 1945.

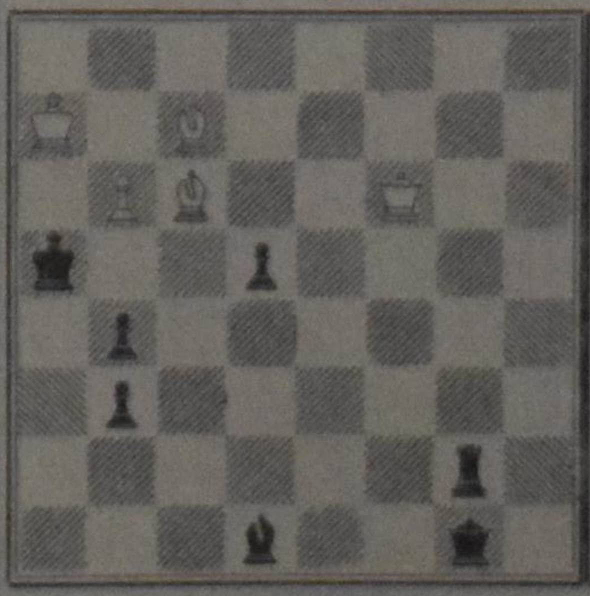
The bulbs can be ordered from Mr. Van Wissen (address above) or from Mr. A. Vanderhout (P. De Jager & Sons Ltd.), 132 Dinnick Cres., Toronto 317, Ont.

Let's Play Chess

Editor Mr. C. HESS

SECOND SERIE OF PROBLEMS IN SEPTEMBER

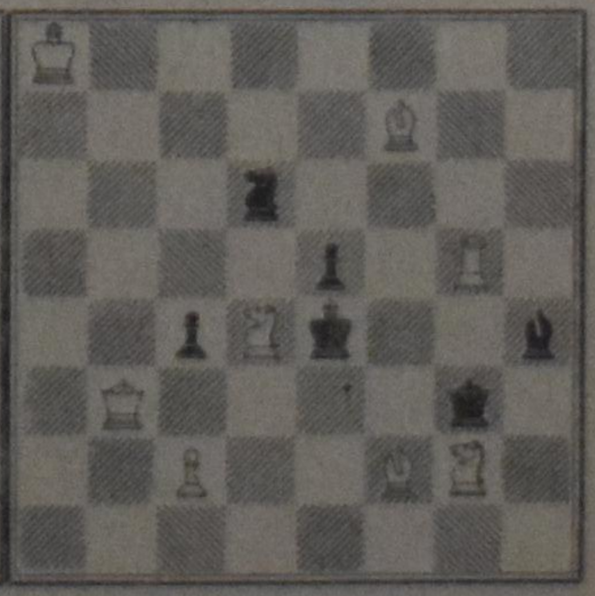
No. 366
Author: Dr. F. Palitzch, Germany 1919.
Black: 5 pieces



White: 7 pieces

White to play and mate in three moves. 3 points

No. 367
Author: P. Layer, Canada 1968. Original.
Black: 6 pieces



White: 8 pieces

White to play and mate in two moves. 2 points

NOTES

1. I have kept the hardest problems in this month till the second series.
2. I wonder what my solvers will say about the problem of Palitzch. You need more than patience or perseverance. In this case only vision may help you.
3. Layer's latest composition is different from many others we received from him: much more involved, and just for that reason, harder than ever.
4. Solutions of the September problems should be in on or before the 20th of October (postmarked). People outside of Ontario have 5 days more.

Christian Action - Pro Rege

by Rev. J. B. Hulst

In his book **I Believe — The Christian's Creed**, Helmust Thielicke relates the following incident:

> Once at home, when our children were still small, we had retold the story of Christ's ascension when our youngest noted, "When the Lord Jesus finally got to heaven the Father told him, 'Better stay up here, otherwise something will happen to you again'." (p. 188)

This little boy, in all innocence and with amazing accuracy, made a statement which expresses the conviction of many, namely, that when Christ arose and ascended to heaven He rejected a world which had rejected Him, and left that world to the Devil and his control. At the same time, such people would insist that Christ has called the faithful to cloister themselves in protective communities, and that He has promised that He will eventually pluck them out of this terrible place, one by one, and bring them to the security of heaven. When the faithful arrive in heaven it is assumed that Christ will speak to them, as the Father spoke to Him: "Better stay up here, otherwise something will happen to you again."

Thielicke rejects this position, **and we reject it with him.**

We do not deny the glory of our ascended Lord. We affirm and profess that glory with great joy. Nor do we deny the reality of that perfect bliss which we will one day share with Christ. We look forward to that glory, even as Moses "looked unto the recompense of the reward" (Hebrews 11:26).

But the Word also teaches, and we believe, that Christ died and arose again to reconcile all "things upon the earth, or things in the heavens" unto the Father (Colossians 1:20). We believe that Christ ascended into heaven, not to leave the world to the Devil, but to govern all things according to the Father's will and unto the Father's glory (Ephesians 1:21, 22). And we also believe that Christ redeems His own by His Spirit, not only that they may rule with Him in the perfect Kingdom of the future (II Timothy 2:12), but also that now, as citizens of the present Kingdom of God, they may engage in CHRISTIAN ACTION — PRO REGE.

I. WHAT IS CHRISTIAN ACTION — PRO REGE?

Let us begin with an obvious answer to this question: Christian Action — Pro Rege is that which is done by the Christian for Jesus Christ, the King. This brief, simple definition recognizes, according to the Word of God —

1) That Jesus Christ is King.

2) That there is a Kingdom over which Christ is King.

3) That, by the power of Christ's Spirit, the Christian has been made a citizen of the Kingdom.

4) That, as a citizen of the Kingdom, the Christian is to serve, to work for the King.

We wish to consider each of these in turn.

Jesus Christ is King. By His death and resurrection Christ, the incarnate Son of God, confronted and overcame Satan, "the prince of this world" (John 12:31). By the same act Christ also earned the right to be enthroned as King. By means of His ascension Christ laid claim to that which was His right and was made to sit at the Father's right hand. Being thus exalted, Christ received the government of and over the Kingdom (Matthew 28:18).

Jesus Christ is King!

There is a Kingdom over which Christ is King. To appreciate the nature of this Kingdom we must turn for a moment to the Old Testament. In the Old Testament "Kingdom" is used in two ways. First, it is used to designate the rule of God established by creation and maintained by providence (Psalm 103:19). Second, "Kingdom" refers to the special rule of God over His people — the theocracy —which is a specifically redemptive Kingdom. The first reference to this redemptive Kingdom is found in Exodus 19:6 where we read, ". . . and ye shall be unto me a Kingdom of priests, and a holy nation." In Psalm 2:6 it is written, "Yet have I set my King upon my holy hill of Zion." This passage, in its Old Testament context, indicates that Christ, appointed Messianic King in eternity, exercised His rule over the theocracy through His representatives, the judges and the kings of Israel.

The redemptive, theocratic Kingdom of the Old Testament had two aspects: first, the then present Old Testament Kingdom which found expression in the theocracy; second, the future Kingdom which was to find its fulfillment in the promised Messiah King. It is this second aspect — the eschatological Kingdom of the Old Testament — which Christ causes to become a present reality and over which He is exalted as King. There is indeed a future aspect to this Kingdom which will be introduced when Christ presents the perfected Kingdom to the Father (I Corinthians 15:24). Nevertheless, the Kingdom over which Christ reigns is a present reality (I Corinthians 15:25) in which we behold "the actual exercise of the divine supremacy in the interest of the divine glory" (G. J. Vos, **Biblical Theology**, p. 412).

By the power of the Spirit of Christ, the Christian is made a citizen of the Kingdom. When Christ "began to preach, and to say, Repent ye for the Kingdom of heaven is at hand" (Matthew 4:17), He made clear that man by nature is not a citizen of His Kingdom, but an enemy who stands opposed to His Kingdom. Thus it is only by the power of Christ's transforming Spirit that man, who by nature is an enemy of the Kingdom, is made a Kingdom citizen.

However, when one is regenerated by the Spirit of Jesus Christ — and thus led to repentance and faith — it must be said, not only that he is redeemed from sin and damnation, but also that he is redeemed **unto** citizenship in the Kingdom. He is made subject to Christ. In fact, he is so captivated by the Spirit of Christ that it is said, "The Kingdom is within you" (Luke 17:21).

It is important at this point to note that the citizens of the Kingdom are spoken of as "a holy nation" (I Peter 2:9). This means that the citizens of the Kingdom, captivated by the Spirit of Christ, are cut off from those who stand opposed to the Kingdom of Christ and live in the service of sin and Satan. But it also means that Kingdom citizens are called to be not fashioned according to this world, but to be transformed by the renewing of their minds, that they may prove what is the good and acceptable and perfect will of God (Romans 12:2).

As a citizen of the Kingdom, the Christian is to serve, to work for the King. It must be remembered that Christ presented His teaching concerning the Kingdom against the background of ancient Oriental kingdom consciousness. In this kingdom consciousness two elements stood out boldly: first, the king was the sole source of blessing to his subjects; second, the will of the king was law, whether understandable to his subjects or not.

Thus Christ presents Himself to His subjects. He is their only source of blessing. From Him, and from Him alone, they are to expect forgiveness, security, and life. But, and in response to the blessings of Christ, the citizens of the Kingdom must acknowledge Christ's will as law. They must recognize that it is their duty to live in all things according to His will and in antithetical relationship to those who, in the service of sin, are opposed to Christ and His Kingdom. In other words, Christians, as citizens of the Kingdom, are to live and act "pro Rege", for the King that they may show forth the excellencies of Him who called them out of darkness into His marvelous light (I Peter 2:9).

II. WHY CHRISTIAN ACTION — PRO REGE?

Under the influence of Ritschl in Germany, and his disciple Rauschenbusch in America, a kingdom concept was developed which shifted the essential idea of the Kingdom from that of the exercise of divine supremacy unto divine glory. Instead the Kingdom was presented as the work of man — with the divine will — for the sake of a human, earthly utopian thought carried on in harmony "community of love".

W. C. Fletcher, in **The Moderns: Molders of Contemporary Theology**, presents the kingdom concept of Ritschl thus:

> Indeed, the more perfectly we learn to regulate our actions and our moral will by the kingdom of God, the more we are enabled to transcend the limitations of individuality. We come to be directed toward the harmony of the fellowship. A symphony of unity and harmony grows into our lives, spreading out further and further, bringing all classes and nations and races into its fold, overcoming the differences and distinctions, ignoring strife and denomination and party spirit, of mankind will become a unity, until some day, please God, all a single object of God's love: Mankind, Man, The Man (p. 47).

In an evaluation of this view of the Kingdom of God, Gerhardus Vos writes:

> The Ritschlian School has made of the Kingdom almost exclusively an association of men interacting on the principle of love. This is not wrong in itself, but as a definition of the Kingdom it is utterly misleading, because it virtually dereligionizes the idea, and moreover shifts the realization of the Kingdom almost entirely from the work of God to the activity of man; man brings the Kingdom according to this view; . . . (**Biblical Theology**, p. 411).

And it is because of the influence of this Ritschlian School of thought that we confront in our day a "social gospel" which views the Kingdom as being of man, through man, and unto man. Thus many would answer the question, "Why Christian Action?" by saying that we must seek the promotion of the Kingdom for the sake of man and man's well-being.

In contrast to such a concept of the Kingdom the Bible points us to the beginning and God when we ask the question, "Why Christian Action — Pro Rege?"

Remembering, as we have already stated, that in the Kingdom the will of the King is law, it might be considered sufficient to declare that the Christian must live for the King because the King has so willed it. But to understand the reason for the King's will we must return to the beginning when God created man in His image, thus establishing a covenantal relationship between Himself and man. In this relationship man was to live as a friend and as the vice-regent of God, exercising dominion over creation in the Name of the King of creation. The exercise of this dominion involved cultivating and preserving the creation, with the result that man would bring his work and its fruit in worshipful praise to God (Genesis 1:27-31). Rev. H. Hoeksema has given us a beautiful description of man's appointed task:

> But this cultural mandate, from which man can never rid himself must not be divorced from his covenant-relation to God, and his mandate to love the Lord his God with all his heart and mind and soul and strength. He was God's office-bearer, His prophet to know and to glorify Him in the midst of, and through the means of, all the earthly creation; His priest to consecrate himself and all things to the living God in love; and His vice-regent, King, but under God, to reign, yes, but in His Name and according to His will and to His glory. It must be his meat to do the will of God! All things were subject to him, to be sure, but merely in order that all his powers and gifts, and all the powers and treasures of the earthly creation might serve him as capital wherewith to serve His Creator. He must, therefore, multiply and replenish the earth, cultivate the world in which he was placed, "dress the garden", in order that he might be the true servant of God, obeying in true love and covenant-friendship, and consecrating all things to His glory! (**The Christian And Culture**, pp. 12, 13).

But man failed in his task, his office as God's representative-king. Falling into sin, man, instead of using the creation unto the glory of the Creator, "Exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed forever" (Romans 1:25). Thus man and the entire creation came under the curse of sin, which is death.

However, God, who will not allow His purposes with His creation to be frustrated, sent His Son (the second Adam, the divine Vice-Regent) to reclaim the creation. And therefore, as already noted in the introduction, Christ died and arose that He might redeem all those whom the Father had given Him (John 17:9, 24), and reconciled all things in heaven and on earth to the Father (Colossians 1:19, 20). And now, having ascended and having been exalted at the right hand of God, Christ has been given dominion over every part of the creation unto the glory of the Father (Philippians 2:9-11). Thus Christ takes the place of the first Adam so that He might perform the service which Adam refused to undertake. But — and consider this carefully — it is Christ's will and purpose to exercise His dominion and perform that service through the redeemed citizens of His Kingdom (Matthew 28:18-20). Therefore, Christ empowers the redeemed by His Spirit and directs them by His Word, so that they may labour in all the creation, which creation is His, unto the glory of the Father.

There are, of course, those who

(Continued on page 7)

CHRISTIAN ACTION

(Continued from page 1)

We feel, however, that such an approach treats symptoms rather than causes, and, moreover, that it fails to structure Christian action according to the principle of sphere **sovereignty.**

Then there are those who would picture the C.A.F. as an organization of general Christian action in the various areas of life, bringing the Word of God wherever opportunities prevail. It has also been suggested that such a movement could function at the same time as a mid-wife for other Christian organizations in the various areas of life.

We feel, however, that even this is not the correct way of structuring a Christian social movement which wants to accept the task of bringing the fulness of God's Word to bear upon society as a whole. For this approach, too, fails to do justice to the differentiation of societal life into the various sovereign spheres. Such a general Christian action movement would stand in disjunction to the differentiated spheres of life. It would stand in a real sense outside the actual arenas of society, leaving the sphere of politics on its humanistic basis. It would, then, shoot Christian darts from a distance without giving the Christian political perspective full embodiment. Its message to society would unavoidably become sermonic and ecclesiastical in nature, and hence have only limited Christian political relevance for the nation.

IV. SUMMARY OF OUR MANDATE

We must engage in serious communal study of the ordinances of God according to which He intended all of society to be structured and human activity to be guided.

We must formulate the Christian basis and the Christian perspectives of the political sphere of life without which we will be unable to come to concrete and pertinent Christian action in society. The antithesis between the Kingdom of Christ and the kingdom of Satan lies in the root-principle from which life in its totality proceeds in each sphere. Here, incidentally, lies the great imperative for communal action in each sphere. It is not a battle between individuals, but between kingdoms.

From this perspective we must spell out the norms of God's Word which will guide the government in the administration of justice, in the promotion of public good, and in establishing harmonious relationships among the various sovereign sphere within society.

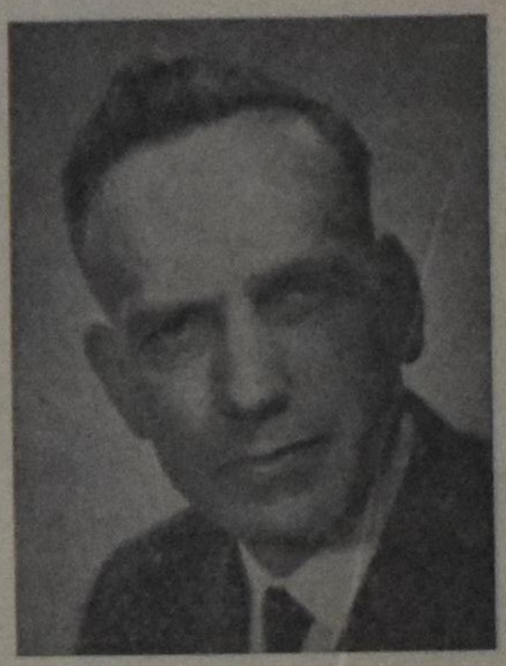
This lends breadth and depth germane to the sphere of politics to our calling. For since it is to seek the free harmonious development of all spheres, it is necessary of a Christian political movement to understand the relationship of each enterprise in society to the rest, which, in turn, cannot be attained unless the nature and calling of that enterprise is fully understood. Narrow humanistic party politics has failed to come to grips with the problems besetting other spheres, since it rejected God's norms for the structuring of society and man's divine mandate in it.

Our Christian mandate, then, is of such breadth that it will bring us face to face with the fundamental problems of all sectors in society, and hence we must become equipped to let the light of God's Word shine, from a Christian political vantage point, on such matters as: home, marriage, family, divorce, delinquency, education, health, welfare, work, wages, recreation, profits, stewardship, poverty, authority, retribution, justice, rehabilitation, race relations, freedom of expression, communications, art and culture, Sunday observance, the inner city, urban renewal, air pollution, agriculture, foreign aid, and international relations.

The implementation of this mandate will take nothing less than the whole-hearted dedication of all God's people. And nothing less than such a large mandate will suffice in making a lasting Christian contribution to our civilization.

CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer



The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report on his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.

Paperback design by Wm. Hart

PRICE PER COPY $2.40 (prepaid)

PUBLISHED BY

GUARDIAN PUBLISHING COMPANY LTD.

Corner Gage & Main St. Box 312, Station B Hamilton, Ontario

HUGUENOT CROSS

★ The only symbol of our protestant faith.
★ Ideal gift for every occasion.
★ Support your local Christian School or associations.
★ Become an agent.

Ask your local agent for price list or write

HUGUENOT CROSS CANADA
95 Canter Blvd., Ottawa 5, Ontario

U behoeft geen lid te zijn van een vereniging om aan onze

Voordelige Groepsreizen

deel te nemen.

Voor inlichtingen en vertrek data betreffende deze reizen:

C. STEENHOF
(v/h Fieldman Chr. Ref. Church)
43 Crane Ave.
WESTON, ONT.
Tel. 241-0811 of 249-4921

Institute for Christian Studies Sponsored by the ASSOCIATION FOR THE ADVANCEMENT OF CHRISTIAN SCHOLARSHIP

SEPT. 15 All participants in the program of the Institute are cordially invited to come to 141 Lyndhurst Ave., Toronto, Ont. on Monday, September 15 for:

THIS is the main evening that rescheduling of courses will be considered.
An Institute Brochure is available upon request.

— REGISTRATION FOR COURSES 6:00-7:45 p.m.
— OPENING OF THE 1969-'70 YEAR 8:15-9:00 p.m.
— INFORMAL MIX WITH REFRESHMENTS 9:15-10:30 p.m.
— AMPLE OPPORTUNITY FOR DISCUSSION WITH STAFF MEMBERS 6:00-10:30

Legal Theory — Political Theory — Ethics — Education — Curriculum — Theology — Philosophy — Anthropology — Tutorials

CHRISTIAN ACTION — PRO REGE

(Continued from page 6)

labor with and in the creation out of another principle, another motive. They are the unregenerate — the enemies of Christ and His Kingdom — who enjoy the creation in the service of sin and self. It must not be forgotten that the enemies of the Kingdom still work, still multiply and replenish the earth, still seek to discover the laws of the world in which they live. But they do so in enmity against God, and in the service of their father the devil. The redeemed may not make a bargain of peaceful co-existence with the unregenerate, for the citizens of Christ's Kingdom are not to be unequally yoked with unbelievers. What concord hath Christ with Belial? (II Corinthians 6:14-18). And there need be no bargain, for also the unregenerate are under the control of the King — that is, the unregenerate along with their father the devil — and the King will rule until He has put all His enemies under His feet (I Corinthians 15:25).

This then is why we are called to Christian Action — Pro Rege. We have been redeemed for just this purpose. And let all who claim our efforts are doomed to failure know that already we are more than conquerors through Him who loved us and gave Himself up for us (Romans 8:37).

III. HOW CHRISTIAN ACTION — PRO REGE?

There have been many answers to this question. We shall consider only two; one of which we believe is contrary to Scripture and the principles of the Reformation while the other is, we believe, in harmony with Scriptural-Reformational principles.

We consider first that answer which we believe is contrary to the Word, namely, that Christian Action is to be carried out by and through the instituted church. According to this view, the instituted church is not only to preach the Word, administer the sacraments and exercise discipline, but it is also to exercise power and authority over all domains of life and action such as education, labour, politics, etc.

This approach to Christian action has long been the position of the Roman Catholic Church. This was the situation prior to the Second Vatican Council. But this is also the position taken in the decrees of Vatican II. Indeed, Vatican II claims to give greater recognition to the "Lay Apostolate". But this recognition seems necessitated only by the fact that "priests are very few or . . . deprived of due freedom in their ministry" (Walter M. Abbott, **The Documents of Vatican II**, p. 490). Of further significance is the fact that this recognition is granted only to those "lay associations" which are approved by the Church. "As long as the proper relationship is kept to church authorities, the laity have the right to found and run such associations and join those already existing" (**Documents**, p. 510). Thus the purpose of the "laity" is always to function so as to strengthen and increase the instituted church.

Such an approach to Christian action has influenced our Reformed community more than we may be willing to admit. We are thinking not only of the historical development in education which has placed some of our colleges under the control of the instituted church. We are far more concerned about the fact that, until recently, only a relatively few members of the Church have been involved in Christian action apart from the instituted church. Almost all "lay activity" has been associated with and under the control of the instituted church.

Consider, for example, the Christian Reformed Laymen's League which functions in the way of assistance to the missionary organizations of the instituted church. The League, which embraces the entire membership of the Christian Reformed Church, is a splendid organization with a lofty purpose. But as the League performs its duties the implication is left, if not stated, that by this means the members of the Church fulfill their responsibility relative to Christian Action — Pro Rege. What is more, such thinking produces a false understanding of Christian action. For example, the program "Moonlighting for Missions" — which is not wrong in itself — gives the impression that the wages, of a few extra hours of work, contributed to missions "sanctifies" the rest of one's daily toil.

Do not suppose that it is our desire to depreciate the place and the importance of the church as an institute. In fact, just the opposite is true. We wish to uphold the instituted church as appointed by Christ to preach the Word, administer the sacraments, and exercise Christian discipline. But at the same time we would recall that already many years ago one such as Gerhardus Vos warned against "undue identification of the Kingdom with the Church in every respect indiscriminately . . . where the Church visible draws under its power and jurisdiction every phase of life, such as science, art and others" (**Biblical Theology**, p. 426).

To bring all phases of the Kingdom under the jurisdiction of the church as institute, and thus to make all Christian Action service on behalf of the instituted church, is to do damage first of all to the biblical concept of the Kingdom. When the instituted church "draws under its power and jurisdiction every phase of life" Kingdom activity is limited to a Christian witness in the "religious" sphere. But all the while the rest of life — labour politics, business, recreation, etc. — is relinquished to the "secular" sphere, that is, to the anti-kingdom control and perspective of the "world" of sin, self, and the devil. Furthermore, the "institutionalizing" of Christian action does damage to the instituted church by diverting it from its divinely appointed task, which is the preaching of the Word of God. Such diversion must inevitably lead to the "secularization" of the instituted church, which is precisely what has happened in countless denominations across this continent.

Christian Action — Pro Rege is to be carried out by Christians as citizens of the Kingdom in all the Kingdom spheres of life, such as the family, the school, the state, etc.

Remember what was said earlier. It is the will of Christ to exercise dominion over every part of creation unto the glory of God. Further, it is the will and the purpose of Christ to exercise this dominion through the redeemed, the citizens of His Kingdom.

Now, to fulfill that purpose of Christ, the redeemed must be called into fellowship with one another, be edified, be challenged, be directed by the Word of God. This Word must be proclaimed, preached in all its fullness by the instituted church. But it must be proclaimed **in order that**, being thus united, edified, challenged and directed by the Word, as citizens of the Kingdom, the redeemed may function in all the spheres of life — the Kingdom — Pro Rege, for the King Jesus Christ.

In their service Pro Rege the citizens of the Kingdom must be **united**, even as apostacy stands united against Christ and His Kingdom. They must be **strengthened**, for they labour against the principalities and the powers of darkness. The citizens of the Kingdom must be **challenged**, for the task is great and often discouraging. They must be **directed**, for, surrounded by darkness, it is easy to lose sight of the way and the goals toward which they strive. But, again, the unity, strength, challenge, and direction must all be pointed toward the fulfillment of Kingdom responsibility throughout the entirety of God's creation.

We would not give the impression that the past has seen no Christian Action — Pro Rege in the way in which we have described it. The Christian Schools and Christian Labour Unions are outstanding examples of areas of the Kingdom **being** reclaimed for Christ and **being** renewed by His Word and Spirit. But so much more remains to be done. Much Word-directed study and investigation is needed to further discover the laws of God in the various Kingdom spheres. Much hard work awaits; work which must be performed in the light and power of the Word according to the laws of these Kingdom spheres.

This study and work is the challenge which confronts us today and until the King returns. Let us go forward prayerfully to meet that challenge, not for the creation of a human, this-worldly Utopia, but unto the day when Christ Jesus shall return to present the Kingdom to His God and our God, His Father and our Father. Until our Lord calls us to the glory which He has prepared, we must stay down here and, while it is day, be engaged in Christian Action — Pro Rege!

(Address given at the First Christian Social Congress on July 8-10, 1969, at Sioux Center, Iowa.)

John Schaafsma
ACCOUNTING SERVICES
INCOME TAXES
70 Rexdale Blvd.,
Apt. 310,
Rexdale, Ont.
Phone 247-1576

VAN'S MOVING & CARTAGE
Owned and operated by
J. Vander Wal.
• TRUCK LEASING
• TRACTOR AND TRAILERS
• STAKE TRUCKS
223 Esplanade, Toronto, Ont.
Tel.: 366-4090 and 366-4456

KERKDIENSTEN

Radio Nederland Wereldomroep

Golflengte: 19 meterband (15.425 mC) en: 25 meterband (11.730 mC)

UITZENDTIJD:

5.30 Atlantic Daylight Saving Time
4.30 Eastern Daylight Saving Time
3.30 Central Daylight Saving Time
2.30 Mountain Daylight Saving Time
1.30 Pacific Daylight Saving Time.

Uitzendtijden tot en met de maand april 1 uur eerder. Vanaf de Saving time — gelden bovenstaande tijden.

WIJ VERZOEKEN U DEZE KOLOM UIT TE KNIPPEN EN BIJ UW RADIO TE LEGGEN

21 september: Christelijk Gereformeerde Kerkdienst Haarlem-Noord. Voorganger: Ds. J. C. Maris.
5 oktober: Hervormde Kerkdienst.
19 oktober: Gereformeerde Kerkdienst in Heemstede. Voorganger: Ds. G. N. Lammens.
2 november: Hervormde Kerkdienst.
16 november: Gereformeerde Kerkdienst Vrijgemaak Bolnes-Slikkerveen. Voorganger: Ds. B. van Riet.

Een programmaschema of een brochure over het installeren van een kortegolfantenne worden op aanvrage gratis beschikbaar gesteld door RADIO NEDERLAND, P.O. BOX 222, THORNHILL, ONT.

THE WORLD AROUND US

CANADA - Foreign Policy Review

During the general election last year, Pierre Trudeau repeatedly stated that Canada's foreign policy would be taken under review if he were to be elected Prime Minister. A year has gone past since Prime Minister Trudeau took office, and for all intents and purposes, the review is still in progress. A few decisions have been made: our contribution to NATO will be reduced, we will recognize China, and we will spend more on foreign aid in years to come. But the Canadian people have been told little beyond these generalities. We still don't know how much the reduction to NATO will be. Discussions with delegates from China have been going on for months in the 'neutral' atmosphere of Stockholm, but no agreement has been reached.

Is the government purposely stalling, or are the questions so complex that a great deal of time is necessary? During the long life of the last parliament, many questions by members of the opposition were shunted aside by the rejoinder that the policy questioned was under review and that the government would soon make an announcement. This may be a clever method of preventing another long debate in the Commons, but it hardly enlightens the people of Canada. During the time that the government sought for answers, a number of conferences have been held at which a number of businessmen, academics and professionals were asked to contribute ideas. The following are some opinions from people outside the government on what Canada should do in the coming year. All these men are experts in their field.

Professor James Eayrs, who specializes in International Politics, concerns himself primarily with the question of Canada's armed forces. His argument is that Canada should not only withdraw from NATO, but should drastically cut her armed forces stationed in Canada as well. Canada does not need an army for strategic purposes (e.g. as Israel does at present, defending the country against attack), nor do we need an army to perform a law and order function inside the country. This is often the case in South American nations where the army is used to suppress rebellions etc. Our army is too small to serve as an instrument for modernization and development of industry — the role the United States' army plays to the extent that many major scientific breakthroughs are made in the defence industry. Our armed forces are too small to play a diplomatic role — where the force of our arms can put weight in the scale in international discussions we may have. The only two roles our armed forces play is ceremonial and peace keeping in foreign countries under the auspices of the United Nations.

Is it justified that we spend between 1.5 billion and 1.8 billion dollars annually on our armed forces when we get little more for it than a few parades (the changing of the guard on Paliament Hill in the summer), and periodic peace-keeping assignments in trouble spots in the world? Even if we would like to keep the ceremony aspect and maintain the peace-keeping role, we could easily take about one billion dollars from our defense budget and perform the tasks we perform now. We would not endanger the security of our country because the United States would defend us in any case if we were ever attacked by China or Russia. This is not shoving our burdens upon someone else's shoulders; the United States would defend us because it is in her own interest to keep Canada free from invaders.

The $ one billion could be used to increase our foreign aid program. In this field we have done little and it is here that we should be making our greatest effort. Instead of piece-meal action in a number of countries, we could concentrate on specific countries or on specific programs, send out trained people backed by adequate finances to do a good job.

Canada, in the past, has prided herself on the position she held in the world. We were a middle power eager to help others and also to act as a check on the two super powers. But we have lost this position. It has become clear that the two super powers do as they please. The smaller, non-nuclear nations can do little about it. Canada has become, in the eyes of many underdeveloped nations, a small-time partner of the United States. We do not strongly disagree with our big neighbour's policies; we do not maintain an independent policy toward the remainder of the world; we always keep in mind what the U.S. would like us to do and if we do not exactly do as she would like (as is the case in recognizing Red China), our policy is often so long and drawn out that public opinion in the U.S. is resigned to our position before we have really accepted the new policy (as, again, is the case with recognition of China).

If we are to regain the confidence of the smaller nations, we should first of all become more independent from the United States. We will have to enter a state of non-alignment — either following the example of Switzerland or Sweden. This is the argument forwarded by Professor Michael Brecher, Professor of Political Science at McGill University. Sweden has taken a position where her defences have been made so strong that it would not be worthwhile to attack her because the cost would be grievous. For Canada to follow a similar policy would be too expensive since we have too great an area to defend. So why not follow the example of Switzerland.

That country refuses to take a position in foreign affair that would necessitate taking either one side or another. Defence is not emphasized, but relations with all countries are maintained, regardless of the difficulties they may have among each other. Canada could follow such a policy. The fact that we would depend on the United States for our external security (which, in fact, we do now even though we do not like to admit it) would be recognized by most countries as a necessity. Since the U.S. would defend us out of self-preservation for her own nation, we would not have to look to her anymore than we do now. It would then become possible for us, by increasing and intensifying our foreign aid, by maintaining a more neutral position regarding East-West differences, by recognizing all countries and having embassies there, to regain the self-respect of the smaller nations. If we were to remove ourselves from NATO (which inexplicably puts us on the side of the West), we could concentrate our efforts solely within the United Nations. In time we could achieve a position similar to Sweden whose ambassador Jarring, in the Middle East, is about the only man in a position of authority capable of speaking with both sides — and being listened to with respect.

The foregoing ideas are supported by many people, both inside the university and outside of it. There are, of course, different viewpoints, some diametrically opposed to the ones mentioned above. Although faults can be found with the positions as outlined by the professors, there is also much to recommend them. We will never reach a state of perfection here on earth, but by emphasizing armements, armed alliances, and research for the sake of finding better weapons, we certainly do not help to create a world with more peace and less violence.

If and when the government finally announces its new, revised foreign policy, it would be pleasant to see more accent on helping others, and less on armed force. The new policy will not please all Canadians, no matter what kind of policy it will be, but the majority of us should be happy if we find out that our tax dollars will now go to help others and not to build arms.

J. J. Bout.

What price must we pay to be Christian Labourers?

"The head janitor at Burlington and Tecumseh Public School and his assistant have been fired by the Halton County Board of Education, effective yesterday, because they refused to sign wage deduction cards for union dues to the Canadian Union of Public Employees."
—The Spectator, August 23, 1969.

There is a long and detailed story behind these few no-nonsense, as-the-facts-are words. In the words of a reporter of the Hamilton *Spectator*, "The hassle started last October when five janitors refused to sign for dues deductions. One man has since retired." The remaining men were adamant in their stand. They did not want to pay dues to the Canadian Union of Public Employees which 55 percent of workers voluntarily supported at the time CUPE became the certified bargaining agent for all the janitors.

After refusal to sign last October, the men went to the CJL Foundation which provided them with assistance and a lawyer to fight their case.

CUPE is a growing union. Its membership is expanding and consequently, its power is increasing. In its hands, it clasps a wide area. As in the case of the Halton County Board of Education, where the majority supports CUPE as the bargaining agent, the minority is forced to lend its support also. The dissenters are *not* forced to become CUPE members — a semblance of openmindedness which CUPE presents to the world — however, they *are* forced to pay CUPE dues. A refusal to submit to CUPE's regime would lead to certain dismissal.

Why not pay the $5 a month? No one would notice. No one would point a critical and accusing finger. No one would hate or persecute them. They would be left alone, in peace, to live as "free men."

The men chose to do battle. They knew that if they did not battle the dictates of CUPE they would fight an unending war within themselves. They recognized that to pay or not to pay was a matter of principle. Intangible, yet very clearly real for them, the issue was important and had to be brought out into the open.

So they spoke up. To be pressured into signing would be an abrogation of their civil rights. Essentially, it was a matter of freedom of religion. They said it was against their religious belief to sign and that no one should be compelled to join or to pay dues. CUPE disagreed. It caught a glimmering of what was at stake. If these men were allowed to dissent, if they were not forced to pay, others, many others, might arise and say "They didn't have to pay. We don't want to either. We don't agree with you either." It would mean an inevitable and steady decrease in power. CUPE was determined to nip this sort of action in the bud.

Thus, in the first place, the freedom of a man to choose is at stake. Man needs this freedom to choose, in order that he may be the responsible, image-bearing servant of God which he is created and called to be.

So there was the civil rights issue — an issue which dealt with the right to work in freedom, a right supposedly protected by *The Ontario Human Rights Code*, *The Canadian Bill of Rights*, and by the United Nations' *Universal Declaration of Human Rights*.

For these Christians there was a final, even-deeper freedom at stake. This was a freedom which CUPE, the public, and even some of their fellow-believers could not or would not understand. Because of its paradoxical nature, this freedom is difficult to explain. To know the all-encompassing wonder of this freedom, one must experience it within his heart. For this is the freedom to walk in obedience to the liberating Law of God.

Two men — members of the Christian Labour Association of Canada — were fired because they felt that if they were paying dues to CUPE they would lose that most precious freedom of all. In his heart each of these two men knew that, for him, it would be wrong to shrug aside the Law's speaking to him; it would be wrong for him to bow before the threatening voice of CUPE.

The money which pours into CUPE's coffers increases its strength. Some of it goes to the political aid of the New Democratic Party. Thus, each of CUPE's supporters, be he an avowed Liberal, a Progressive-Conservative, an apathetic "non-political" person or a man committed to a christian view of politics is in fact financially supporting a socialist political party — the party of CUPE's choice!

CUPE works hard to keep its constituency satisfied. It dangles before their eyes the glint of golden coins shimmering in the sunlight. If management refuses to pay what CUPE demands, there will be a strike, there will be bitterness, there will be hatred, and eventually there will be "an agreement" to pay what was demanded. This kind of power corrupts. Absolute power to manage, to control, to dictate, corrupts absolutely!

CUPE was intolerant. CUPE wanted to punish the dissenters with a severity and a vengeance. The audacity of the men — the standing up and saying no — outraged CUPE. CUPE pushed and prodded and pressured the Board of Education until its grievances was taken to arbitration.

CUPE made no bones about it:

> The union requests that the Employer compels the abovenamed employees to sign a Dues Deduction Authorization Card and remit an amount equivalent to the Union's regular monthly dues to the Secretary-Treasurer of Local 1011, or in the alternative that such employees be dismissed forthwith.

The four men had previously offered to pay *double* the equivalent of CUPE dues to charity but their generous offer was completely unacceptable. CUPE knew the two-times $5 was not the important thing. CUPE knew that the Truth which had propelled the men to take their stand was what it was fighting. CUPE wanted desperately to win.

Looking at the situation through CUPE's eyes, it had been a "successful" battle. The three-man arbitration board, after having heard the eloquent defense presented on July 22nd by Mr. Donald White, the CJL Foundation's legal counsel, issued its award on August 11, which stated, among other things:

> (1) This board declares that, persuant to the collective agreement in effect between the parties, it is the duty of each employee to sign an authorization card of the sort contemplated by article 5.01 of that agreement;
>
> (2) This board directs that, forthwith upon the receipt of this award, the employer tender to each of the employees affected by this grievance a dues deduction authorization card in the form set out in Schedule "A" to this award.
>
> (3) In the event that such employees, or any of them fail to sign the aforesaid authorization card and return the same to the employer within a period of seven days following the tendering of such card pursuant to item (2) above, this board directs that the employer shall, forthwith after the expiry of the seventh day above referred to, dismiss the employees or employee so failing.

In a letter which they presented to the Halton County Board of Education, two of the men declared, among other things, that:

> We have given your request as well as the decision of the Board of Arbitration dated August 11, 1969, careful consideration. We have come to the conclusion that we should not play false to our basic christian beliefs by agreeing to lend financial support to a trade union such as CUPE Local #1011 which neither in its constitution and policies nor in its day-to-day practices seeks to give positive expression to the message of the Bible which we believe should be honoured in labour-management relations and at work as well as on Sunday.
>
> We urge you and your Local #1011 to be tolerant, to respect our beliefs, and to allow us to contribute the equivalent or double the amount of CUPE dues to a charitable organization, acceptable to all concerned, so that we can continue working for you and thus provide for our families.

Each man has done what he felt he must do. CUPE has won very little. In fact it lost — even though it may not realize it.

It was an unusual conflict, and one which aroused the curiosity of the news media. On three successive days TV, radio, and the press gave the story important coverage. On the fourth day, out came the Burlington Mayor.

> Halton County Board of Education's firing of two janitors for refusing to sign wage deduction cards for dues to the Canadian Union of Public Employees was a blow to the human rights and just society movements, Burlington's Mayor George Harrington said last night.
>
> "When we see our own school board fire two people because they would not contribute $5 a week to the union, we have reached a pretty sad state," he told council.
>
> "There's got to be freedom left in this God-forsaken country of ours."
>
> The mayor advised Councillor Arthur Lindop that the town had no authority to ask the board to submit a report explaining its action.
>
> "We can only sit back in wonderment."
>
> The board of education, said Councillor Stephen Toth, may have been in a difficult situation over the two janitors who refused to sign union cards, and unless it fired them could have had a strike of all other CUPE members.
>
> It is possible that neither (of the two men) will be entitled to unemployment insurance benefits. Both being employed by a municipal board for over 2 years — Mr. Douwsma had 11 years service, Mr. Douma three — were exempted from UIC deductions.
>
> — *The Spectator*, August 26, 1969.

Is it over? Not yet! Gerald Vandezande, Executive Secretary of the CJL Foundation, says that he and the Foundation's lawyer are looking into the legal aspects of the firings and after the men's unemployment insurance claims.

At present, there are hundreds who are being pressured, intimidated and coerced into paying tribute to organizations founded on the Lie. Those who resist and those who submit — all — will have to pay a price. What price will you pay?

—Annita Heidinga

NOTE:

The CJL Foundation would like to take this opportunity to thank everyone who so generously responded to its recent campaign appeal for support. The amount we have received to date totals approximately $2,600! We thank the Lord for his many blessings and we would ask you to continue lending your support as the struggle to maintain freedom goes on. Please send your contributions to: CJL Foundation, P.O. Box 151, Rexdale, Ontario.

50 years of service to Christian Schools

1970 marks the fiftieth anniversary of the National Union of Christian Schools. Special activities commemorating this event are being planned around the theme "Christ Central in Education." The week of April 5-11, 1970, has been set aside as anniversary week with April 5 designate as anniversary Sunday.

Other special promotional materials include a fiftieth anniversary issue of the **Christian Home and School** magazine and a flimstrip and tape program depicting the history of the NUCS and the services it offers to member schools. A booklet "Memory Lane 1920" is being prepared for teachers with sample lessons taken from old courses of study. Other materials include, suggested art activities, bulletin boards, assemblies, and evening programs.

The National Union of Christian Schools was formed in 1920 with eight schools as the charter members. By 1922, 73 schools had joined representing 341 teachers and 10,401 pupils. In 1968 the NUCS membership reached 291 schools with 2,655 teachers and 63,630 students. The growth of the NUCS can also be seen in the number of its services as well as in school statistics. The National Union of Christian Schools was conceived with three main areas of concern in mind.

1. The promotion of Christian education through a magazine, speeches, and literature.
2. The improvement of the preparation and economic status of teachers.
3. The publication of instructional materials.

Today the NUCS has expanded its service in the original areas and has continued to seek new avenues of service to Christian education and the schools that make up its membership.

School boards are assisted by workshops, school visiting, building consultation, salary study, and a variety of other advisory services. Teachers are aided by the pension plan, hospitalization plan, scholarships, appointment policies, newsletters, and an ever-growing list of teaching aids and resource materials. The student, the teacher, and the school benefit from the work of curriculum committees, which carry on research and publish materials in the different subject areas, and from the work of curriculum consultants, who visit schools and help teachers implement new methods and materials in the classroom.

God has richly blessed our Christian schools in the past fifty years — both individually and as a dynamic group joined together as the National Union of Christian Schools. What about the future? What will the next fifty years bring to Christian education? What new challenges?

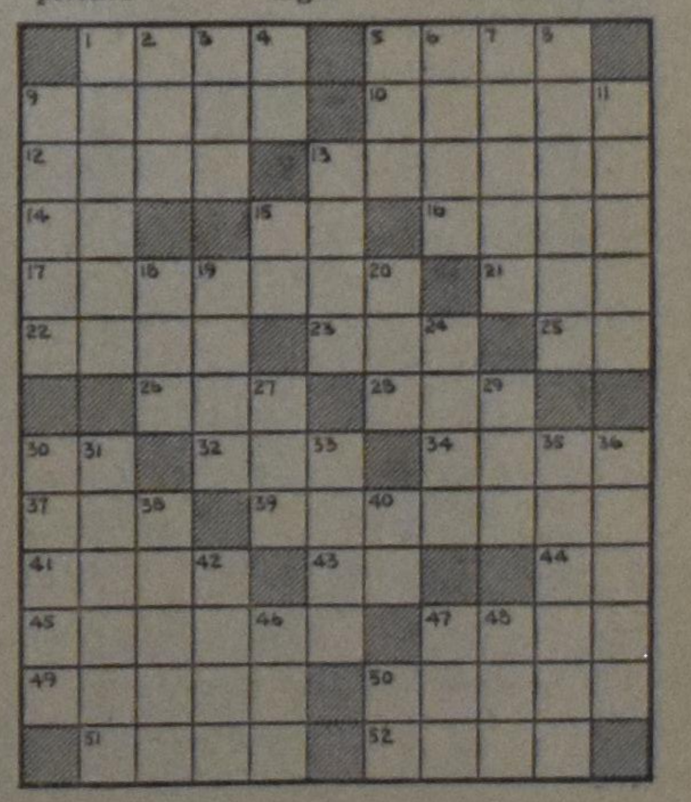
The future is the great unknown, but our God is known and He will be in control. We pray that parents and teachers will continue to sacrifice to keep "Christ Central in Education" so that our children will be prepared to meet the challenges of the future. Christ Central in Education yes, as in all of life — today and tomorrow.

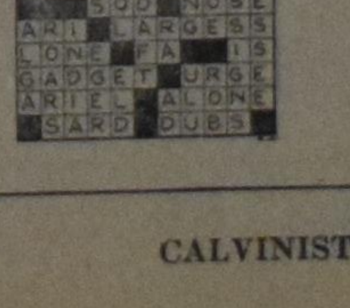
THE HON. RAY LAWSON and his bride of 60 years with congratulatory plaque presented by the province of Ontario. About 400 relatives, friends and neighbors attended a party at the Oakville Ballymena estate of the former lieutenant-governor to help celebrate their diamond anniversary. Mr. Lawson is not yet fully retired. He still holds some company directorships, takes a swim every morning and spends much time on community affairs.

CROSSWORD PUZZLE

ACROSS
1. Chess call
5. Fishhook part
9. Heathen
10. Protruding window
12. Power source
13. Hire
14. Greek letter
15. Exclamation of disgust
16. Russian girl's name
17. Unbound hair
21. French pronoun
22. Like dry leaves
23. Seance sound
25. Prefix of negation
26. Sympathetic attention
28. Willie Winkie
30. And therefore
32. Beer spigot
34. Umpire's signal
37. Choose
39. Sparkle
41. Famous engraver
43. You and me
44. Family member
45. Arabian gazelles
47. Shank
49. Headstone of ancient Greece
50. River in Orleans
51. Greek mountain
52. Woeful sigh

DOWN
1. Full-grown
2. Past
3. Glasgow headgear
4. Printer's measure
5. —— mot
6. Legendary galley
7. Persian coins
8. Asked alms
9. Needlework for Sam
11. Rental contract
13. Lidded pitcher
15. —— you were!
18. Prior to
19. Stock Exchange asset
20. Workshop item
24. Little brother, at times
27. Shabby dress
29. Corrode
30. Fountain treats
31. Portuguese port
33. Mathematical sign
35. Thigh bones
36. Rub out
38. Vexes
40. Verb form
42. Lampreys
46. Marshy meadow
47. Mountain pass
48. Inlet or creek
50. Music note





SOLUTION
to previous
Crossword Puzzle

FROM PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

Tell the Gospel !

Seemingly we have forgotten what evangelism really is. It is nothing but telling the gospel of salvation. This comes down to one individual talking to another individual about Jesus. This is the basic pattern in evangelism.

However, not all individual members of christian churches live up to this. Many of them complain, "I cannot express myself; I cannot talk about my faith." Instead of fighting this attitude with every bit of energy, we have given it a certain status. We have taught such people to say, "I contribute to the work and I pray for it, but I cannot take part in it myself." We have allowed them to leave the work of telling and witnessing up to those who "know how" to do it. Look at the many committees, organizations, boards and institutes that are responsible for the work of evangelism. Figure how much only the administration plus the meetings and the correspondence cost and check carefully how little fruit this way of doing things produces.

What would happen if we would return to the basic pattern? Of course, this does not mean that we should do away with all the costly organizations we have at the moment. But why couldn't we put much more effort in teaching each other that we HAVE to speak up? From the first christian church in Jerusalem the message spread forth from person to person by the spoken word. Even today, in spite of effective radio work and impressive mass meetings the word of the individual to the other individual stays indispensable. Would anyone dare to say, "I can't do it" to Jesus, who told us, "You are My witnesses"? Would anybody have the courage to keep silent although Jesus said, "Whosoever shall confess Me before men him shall the Son of man also confess before the angels of God"?

Let me pass on to you the first resolution which a Study Committee on evangelism will report to the spring meeting of the Canadian Council of Christian Reformed Churches: "The primary responsibility for the communication of the good news to those who are "outside" lies with each individual member of the body of Jesus Christ. Although the implication of this responsibility may differ from person to person and depend on the circumstances in which each member finds itself, this responsibility cannot be delegated to other members or organizations."

Remember

In 2 Tim. 2:8 Paul told his spiritual son to remember Jesus Christ. He did so in his farewell letter to him who had to take over heavy responsibility after Paul's death, which soon would follow.

If you are going to lose loved ones, if sorrow overtakes you, remember Jesus Christ!

It is clear that Paul couldn't possibly mean, "Think of Jesus once in a while". The form of the verb originally used here means: continue to remember, or, keep always in your mind. Christians in our perilous days need this admonition sorely. In the precarious world situation, in the religous and moral apostasy on all sides this world sounds like a trumpet call: keep Jesus Christ permanently in remembrance! Think of the many thousands of believers who are martyred and tortured for Jesus' sake somewhere in our present world: continue to remember Jesus Christ!

Did you ever sit down to meditate for yourself on this text? Did you discover its marvellous beauty? The whole sentence forms a unique climax: remember Jesus — Christ — risen from the dead — born of David's line! Every term has just a little bit greater emphasis than the previous one. "Born of David's line" constitutes the shining top: the Ruler, the Master, the eternal King.

Nero terrorized the Christians in those days. Today we mention different names of dreadful tyrants and dictators. But never forget, bring continually to your remembrance Jesus Christ, the Lord.

The whole impressive statement is underlined by the words: according to my gospel, or, as told in the Good News I preach. There is not the least need for fear or doubt. The Word of our faithful God gives us perfect assurance.

If you look at the position of this sentence in the context you will find that it stands almost isolated; there is only very little connection. It forms just a call, just a trumpet blow. Be greatly comforted, thrilled, encouraged by this exceptional message and heed it with all your power.

CLERGY

Old French: clergie; Late Latin: clericus; Both: clerk or priest. Meaning: the whole body of men duly ordained as ministers of the Christian Church. A "clergy man" 's better title is: minister of the Word of God.

SCANNER

When the concentrationcamp "Dachau" was in its last two months before being occupied by the Allied armies, the commanders did all they could to be considered as not too bad a people by the inmates. One of their stunts was bringing in prostitutes to satisfy the sexual needs of the prisoners. "Christianity Today" shows that this was not a crazy idea of the Nazi's as we imagined it was, but that same thought fills American hearts:

PROSTITUTES FOR PRISONERS?

They've got to be kidding. Recently a bill was introduced in the Wisconsin State Assembly to allow prison inmates to engage in sexual relations with members of the opposite sex. And the privileges would not be restricted to married couples!

One of the most serious problems confronting prison officials is the rather high incidence of homosexuality and other sexual perversions among those who find themselves in the unnatural situation of being separated from members of the opposite sex. The resulting passions and frustrations have repeatedly led to serious disciplinary problems.

But the proposed legislation is certainly not the solution. This is another example of the elevation of sex far above its rightful place in the development of personality. Advocates of the plan wrongly assume that an individual cannot be a complete personality apart from sexual relations and that allowing this privilege will eliminate many prison discipline problems.

To what extent even a married inmate should be provided all the comforts of home is open to question; the criminal has forfeited rights and privileges that would normally be his. But to provide for sexual relations between unmarried persons in clear violation of God's law and in violation of some civil laws is outrageous. And for a state legislature to provide for prison inmates what is rightly forbidden the average citizen is absurd. The would-be criminal will surely be encouraged to know that every effort is being made to promote his happiness and pleasure while a resident in prison.

•

From the bulletin of the Dunnville — Bethel — Christian Reformed Church:

At the last Classis Meeting of Classis Hamilton, Classis adopted the following recommendations:

Recommendation #1 — That classis express concern over the present situation as it exists in our churches in the type of dances engaged in and the indiscriminate use of music, lyrics and other elements which tend to determine Christian morals, values and principles. Adopted.

Recommendation #2 — That classis advise and urge the churches and the membership at large, particularly the parents, that they ought to not condone the type of dancing engaged in by our young people. Adopted.

Recommendation #3 — That classis advise churches that due recognition be given to the needs and desires of our young people for healthy interaction between sexes, the need for involvement, release of tension, fun and enjoyment as has been expressed by our young people in the questionnaire. Adopted.

Recommendation #4 — That classis declare that since the Christian life is a life of joy, recognition may be given to the expression of this joy by rhythmical movement to musical accompaniment. Adopted.

Recommendation #5 — presented in the form of a substitute motion reading as follows: That classis express its disapproval of the dances presently being organized by our young people as long as the requirements set forth in the report cannot be me', and recommend to them to engage in squaredancing as mentioned in the report. Adopted.

Recommendation #6, stated in the form of an overture to Synod: Classis Hamilton overtures Synod to request certain departments of our Christian Colleges and Seminary to study the matter of dancing and to examine the feasibility of developing acceptable ways for Christians to express their joy in rhythmical movements to musical accompaniment, and to prepare an evaluation on this and the lyrics of the modern songs.

Grounds: 1) Unrest among our young people necessitated a study by Classis Hamilton. 2) Many of our young people are already participating in modern dances. 3) The complexity of the problem is beyond the competence of Classis Hamilton. 4) The problem is not classical but denominational in scope. Adopted.

Recommendation #7 — That classis urge all office-bearers, parents and young people to give serious consideration to responsibility in regard to observations made in this report, particularly in the area of sexuality.

(For further information on the work of the study committee, see the report to classis, presented in January, 1969.)

•

That the Canadian Reformed Churches have decided to start their own Theological Seminary in September needs more attention in our Reformed community. We can hardly image how important this event will be: a purely Reformed Seminary in this Canada of ours. The Can. Ref. Magazine tells something about things that have to be done before the official opening can take place. The quotation has been taken from an article on "Birth Pangs of a Seminary".

For these and still more reasons, the four members of the Staff or Faculty living in Canada, have busied themselves very intensively with the preparations.

They have next to what they already knew, acquainted themselves with the course and method of study in Knox College, Westminster Seminary, Calvin Seminary, the Theological School in Geelong, Australia and others. Of course they availed themselves also of the present set-up in Kampen. They travelled to Philadelphia and Grand Rapids. We want to publicly express our appreciation for the great help and encouragement offered by these Seminaries. Professors, librarians and students gave much of their time to give us a clear insight in the workings of a presentday seminary. At the same time we delved into the enormous resources of theological literature available; tried to find our way and to find out what we would need for our own library, not only in textbooks but also the necessary reference books which will enable Staff and Students to study in depth. It struck us in both places to hear that there is a lack of good text books. We were even invited to set up some sort of cooperation to facilitate the translation of good Dutch textbooks. In both seminaries we were congratulated that we still have an easy access to the rich heritage of the Reformed theology of the Netherlands and were advised to see to it that our students be able or become able to read Dutch! The reader will understand that this aspect is going to demand much of our attention in the coming years.

So we came home again, loaded with good advice, systems of curriculum, and long lists of books.

HITHER and YON

FRASER VALLEY — THE VOICE OF THE CHURCH

The Rev. VanOene reported in Church News, the Bulletin of the Canadian Reformed Churches in the Fraser Valley, that there is a good chance that the Radio Broadcast "The Voice of the Church" can be switched from Saturday afternoons to Sunday evenings.

As far as the finances are concerned it was reported: "We are still operating on a shoestring, so to speak, and we do not have much breathing-space. However, we have learned during the time we have been on the air that we should not be concerned."

There was also a remark which struck us: "There are also Church members who appear NOT in favour of what we are doing. We would very much appreciate having their remarks and their reasons why they cannot support us or why they are convinced that we do wrong things or that we do things the wrong way. Would you do us the favour of telling us?"

We think that above remark could be written concerning more activities for the coming of the Kingdom of God . . . . It's too bad . . . . Let us not stay it that way!

THE RECENTLY APPROVED BIBLE VERSION

There are many different translations of the Bible into English. Many people are confused about which one to use. This year the Synod of the Christian Reformed Church has approved the use of the Revised Standard Version. Previously, only the King James and the American Standard Version were approved for use. For a long time the need was felt for a better, more modern translation than either of these. The church even considered the idea of making our own translation. This idea was given up, for now for such a project would be too expensive. The version approved now in addition to the other two has the advantage over many in that it is written in modern English, and it follows the text far more literally than many of the translations which people use. The consistory has approved the use of this translation for use in our congregation for a trial period. If it proves too confusing for the people, we will return to the King James, the translation which you find in the pew.

(Dresden, Ont. C.R.C.)

MATTERS INVOLVING CALLING A MINISTER

Much of the meeting was again taken up with the work of calling, and the consistory has come to a number of decisions. The first of these is that the consistory will present to the congregation the name of one minister who, if the congregation approves, will be called to come and labour here. Secondly this minister's name will appear in the bulletin on two consecutive Sundays, and a short congregational meeting will be held after the morning service of the Sunday that this name appears for the second time. Thirdly, the congregation will, at this congregational meeting be given the opportunity to ask questions about the minister in question, and the consistory will answer these questions as much as possible. Fourth, the congregation will decide by voting whether or not this minister is to be called, and 75% of the ballots cast must be favourable in order to proceed with calling.

(Barrie, Ont. C.R.C.)

CHURCH AND YOUTH

The consistory noted with pleasure that our young people will be more a part of classis than it has been up till now. The classis of May 21, 1969 accepted the request of Niagara League that its represensative be present at every classical meeting and that he would report on the activities of the League at these meetings. Further items of the agenda appear to have been mostly business.

(Dunnville, Ont. C.R.C.)

HUMOR IN CHURCH BULLETINS

The typewriter in Grande Prairie-La Grace C.R.C. fails to print g's, with the following announcement as a result:

THURSDAY at 7:30 p.m. —
Sin-in- at Pioneer Lod-e.
All sin-ers welcome.

In several Ontario bulletins the young people were addressed as: rebels and all other wanderers!

Haney, B.C. C.R.C. extends a cardial welcome to everyone.

Edmonton III, Alberta officially calls the nursery, the Noisery.

In Ontario people work hard to obtain general recognition of Christian Public Education. All of the members of the CR Churches are asked to co-operate as is clear from the announcement: (bull. Ottawa East)

Equality. "With your bulletin you will receive a questionnaire prepared by the committee which seeks to obtain general recognition of Christian Public Education in Ontario. Please fill in this form which is directed to all members of the Christian Reformed Church, and forward it to the return address. It does not obligate you to anything but will help the committee greatly in completing this Ontario-wide survey."

The same bulletin carried a simple, but touching poem of an unknown author:

Last night my little boy confessed
to me some childish wrong;
And kneeling at my knee, he
prayed with tears —
"Dear God, make me a man like
Daddy — wise and strong.
I know you can."
Then while he slept I knelt beside
his bed,
Confessed my sins,
And prayed with low-bowed head,
"O God, make me a child, like my
child here —
Pure, guileless, trusting Thee with
faith sincere.

CLINTON, ONT. C.R.C.

makes one think:

Thought for the week:
There is nothing wrong with making mistakes; just don't respond with encores.

TRY IT

No. 3

This prophet is merely human.

Solution of No. 2:

Deborah (Oh beard!)

SALMON RUN

by LINDA CURTIS

Every year at this time the sockey salmon change from silver to bright red and fight their way from the Pacific Ocean 300 miles upstream to Adams River to spawn and die.

The most romantic tragedy of nature is enacted every year about mid-October in the Adams and Little rivers, deep in the interior of British Columbia, west of Salmon Arm.

The drama is the mysterious return of the sockey salmon from the far northern reaches of the Pacific Ocean to the sparkling little mountain stream where they were born four years before.

It is a spectacle of joy and sadness, of brilliant autumn beauty and the sorrow of death.

The Adams becomes a frothing maelstrom of flashing, jumping, twisting red sockeye as thousands of fish arrive to spawn and die.

It's a phenomenon that has never been fully explained by scientists.

Driven by some overwhelming compulsion, the fish assemble near the Gulf of Alaska after four years of feeding. Now fully mature, they head unerringly for the mouth of the Fraser River where they wait for several weeks before starting their treacherous journey upriver. How they find their way to the river's mouth is unknown. Some experts believe they navigate by a highly developed sense of smell. Others think they work out their directions from the stars. In any case, the migration coincides with the development of suitable temperatures, around 58 degrees Fahrenheit, in their home stream.

But the 10,000 commercial salmon fishermen on the coast don't care how they get there as long as they arrive and in great numbers. It is during this mass migration that the fishermen reap their annual bonanza.

In 1966, a peak year, they divided up $38,600,000 after expenses. Canners processed a catch with a wholesale value of $86,500,000 and this year's is expected to run very close to that.

The fish that elude the fishermen's gill nets then begin their swim upstream.

They stop feeding as they enter fresh water and from then on live on stored body fats.

And then a spectacular change occurs. Normally a blue-tinged silver, the salmon start turning a brilliant scarlet, with peagreen snouts. The female retains her graceful, sleek body lines, but the male develops a humped back and a protruding upper jaw armed with sharp teeth which he uses to fight off other males.

They must first negotiate the deep canyons and bucking, churning falls in the muddy Fraser. Then they turn into its largest tributary, the blue-green Thompson and from this into the South Thompson. This leads them into Little Shushwap Lake, Little River, Big Shuswap Lake and, finally, into Adams River, 300 miles from the mouth of the Fraser.

They travel an average of 20 miles a day, resting in quiet pools at night. It takes them about 15 days to make the hazardous journey.

When they reach the stream where they were born, they select a mate and fight for a spot to dig their nests, or redds, as they're called after the old Scottish fashion.

The trip has taken its toll. Many of the fish look near exhaustion. Some show pinkish patches on their scarred bodies where wounds have become infected. Some of their fins are frayed and ragged from scrambling over rocks and shimmying through gravelly shallows. From fat, energy-filled ocean fish, they've turned to little more than skin and bones.

But they fight on to the climax of their life.

When the female finds a spot to her liking, she begins hollowing out a bed in the gravel. By lying on her side and flapping her tail vigorously, she kicks up the gravel and the current carries the smaller particles downstream. Eventually she builds a hollow six to 12 inches deep. She prefers a place in a riffle, where the fast-running water will provide an ample supply of oxygen for the eggs. One female may hollow out several redds before she has finished spawning.

While the female prepares the nest, her mate hovers by protectively, sometimes giving her an amorous nudge. If another male wanders into their territory, by accident or design, he's attacked with great ferocity. Using his new teeth, the male will gnash and grab, hanging onto the interloper like a bulldog. The female drives off any female fish that takes a fancy to her nest.

When her redd is prepared, which may be some days after the spawner has reached the gavelbeds, she lays her pinkish eggs, as many as 3,000 of them. The male fertilizes them with a secretion of milky substance known as milt. Then the female scoops gravel over the eggs with her fanning tail and a sideways wiggle.

Once the spawning is over, the salmon's life is finished. Weak and exhausted, they wash this way and that with the current. When death finally comes, their bodies float downstream — carrion for birds and animals.

But the life of the species continues. The eggs start developing almost immediately and in from four to six weeks, the embryos reach the 'eyed' stage. The alevins, as the fry are called, hatch out in February and grow rapidly under the gravel for three or four months, living off the orange yoke sacs that provide a completely balanced diet.

By the time the water has warmed up in May or June, the stored food has been absorbed and the inch-long fry wiggle out of the gravel to be swept down to Big Shuswap Lake.

Oddly enough, the sockeye hatch downstream from the lake, in Little River, are swept farther downstream into Little Shuswap Lake. But they eventually swim back up to Big Shuswap and join the Adams River batch.

They all remain in the lake for a year. The following spring, sometimes even before the ice is gone, they suddenly leave the placid waters. As three-inch smolts, they cascade downstream to the sea, reversing the route taken by their parents.

Three years later, when they've grown to maturity, they'll again feel the mysterious urges and migrate from the vastness of the North Pacific to the mouth of the Fraser to complete their life cycle where it started — the Adams and Little rivers.

The Adams River spawning grounds, comprising 305 acres, are known locally as The Richest 300 Acres In The World. In October 1966 — a peak year — it was estimated about 1,322,000 fish were in the spawning grounds.

Fraser River sockeye are almost exclusively four-year fish; a period of four years elapses from the time the egg is laid until the adult returns. Sockeye in the Skeena, Nass River inlet and other systems on the northern and central B.C. coast, range from four to six years at maturity. Other species — the pink, cohoe, chum and chinook (or spring) salmon — have different life cycles.

In addition to providing a livelihood for thousands of B.C. residents, the sockeye are becoming a big tourist attraction. More than 40,000 visitors viewed the Adams River spawning grounds in 1966, with as many as 12,000 crowding the banks in a single day.

The fisheries departments have turned the area into an educational field trip. Paths have been cut through the woods bordering the stream, and rustic bridges have been built to enable visitors to walk up and down the river, literally within arm's reach of the spawning fish in many spots. But all the visitor can do is look; there is a fine for disturbing the fish in any way.

A big conservation display called the Salute to the Sockeye is set up in a tent where there are movies and talks on the fish. Pamphlets are distributed at border-crossing points to U.S. tourists who go up to witness the spectacle. Motels, hotels and camp grounds prepare for the annual influx of 'sockeye visitors' . . . . some of whom have come from as far away as Australia and England.

Even Nature dresses in her finest to celebrate the arrival of the sockeye. The woods glow with gold, scarlet and orange leaves that waft silently down to form a rustling carpet on the ground or bob like gems on the jade-green water where the life and death drama is repeated every year.

(Imperial Oil Review.)

THE BEST
CIGAR!
100% TOBACCO

HOFNAR

CANADIAN DISTRIBUTORS: Top's Importing Limited, Grimsby, Ont. | Top's Importing (B.C.) Ltd. Burnaby, B.C.

The NIAGARA YOUNG CALVINIST LEAGUE invites you to attend . . .

MISSION RALLY

"THIS LAND SHALL OWN THEE LORD!"

Speaker: Rev. E. Van Baak from Japan

SATURDAY, SEPTEMBER 13th, 1969
8:00 p.m.

Wentworth Curling Club,
2100 Main Street West, Hamilton, Ont.

NUCLEAR GIANT TAKING SHAPE. Ontario Hydro, straining to meet ever-rising demand for power, is well advanced with construction at its nuclear station at Pickering, east of Toronto. First of four 500,000-kilowatt units is expected to be in service in 1971. The station will cost over $500 million to build. The province's need for power is growing at close to 10 per cent annually.

The Choosing of a Partner for Life

is a very delicate matter. The Christian Marriage Contact Bureau is pleased to help those, who wish to find a Christian marriage partner.

All work of the C.M.C.B. is voluntarily done by experts and correspondence is kept strictly confidential.

Write for a Brochure to Box 154, Toronto Station R, Toronto 17, Ont.

Edmar
Janitor Service
17 GEDDES ST.,
Grimsby, Ont.
Phone 945-4678
Your Address for Dependable Service

Babykleertjes
Grote collectie in Dralon, glansgaren, enz.
IMPORTEUR:
JANKOK LTD.
P.O. BOX 252
WILLOWDALE, ONT.

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

Birth-announcements	$4.00
Engagement-announcements	$4.00
Marriage en anniversaries	$6.00
Notifications of death	$5.00

"For Sale" and "Want" advertisements up to 30 words $4.00. Every word more 15¢.

For "letters under number" 50¢ extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

With thanks to our Lord and Creator, we joyfully announce the birth of another daughter

NELVIA HEIDI

Parents — Klaas and Ann Siebring (nee Huisman).

A sister for Joy
Hermien
Jenny
Grace-Ann
Marliz
Elna
Anita
Albert
Kathleen
Angela.

July 23, 1969.

Box 119, Kilmalu Road,
Cobble Hill, B.C.

Thankful to the Lord, we are happy to announce the birth of our daughter

KIMBERLEY ANN

Born August 27, 1969.

A sister for Paul & Michelle.

Peter and Herma Houtmeyers.

166 Baldoon Rd.,
Chatham, Ont.

Thankful to the Lord we are happy to announce the birth of our son, a brother for Tony,

MICHAEL ALEXANDER

We call him Michael.

August 28, 1969.

Andy and Ina Steenbeek.

459 Hwy. 53, Ancaster, Ont.

Mr. & Mrs. A. De Boer, 734 Limeridge Rd. E., Hamilton, Ont. are pleased to announce the marriage of their daughter

ADRIANNE
to
Mr. JOHN KEIZER

son of Mr. & Mrs. A. Keizer of Grassie, Ont.

The ceremony will take place, D.V., on Friday, September 19, 1969 at 7.00 p.m. in the Mount Hamilton Christian Reformed Church.

Rev. H. Menninga officiating.

Future address:
151 Dufferin St., Smithville, Ont.

On September 11th, 1969, the Lord willing, we hope to celebrate with our parents and grandparents

HENDRIK CORNELIS VANDER LOO
and
JENNEKE VANDER LOO—BOGERD

the occasion of their 45th wedding anniversary.

May God bless them for each other and for us in the years to come.

Their thankful children and grandchildren:

Ridgeway, Ont.:
Henk and Annie Vander Loo,
Henry, Sylvia, Jeanette, Frances, Michael, Karen, Annette, Frank, Davy.

Ridgeway, Ont.:
Sya and Klaas Dykstra,
Peter, Harry, Jo-Ann, Clarence, Helen.

Beamsville, Ont.:
Truus and Wim Hofland,
Jenny, Franny, Fred, Lucy, Stephen.

Green Lane, Beamsville, Ont.

Harry Den Haan
Tax Consultant
(Registered)
10 Leavesden Place,
HAMILTON, 50, ONT.
Phone 383-6718
SPECIALIZING IN FARM INCOME TAX
Clients accepted within 65 miles from Hamilton.
No advance payment.

On September 20, 1969, the Lord willing, we hope to celebrate with our dear parents

GEORGE HAAIJEMA
and
ANN HAAIJEMA—POSTMA

the occasion of their 25th wedding anniversary.

That the Lord may bless them for each other, and for us in the years to come, is the wish of their thankful children.

Chilliwack, B.C.:
Clarence and Norma.
Jane.

9390 Prest. Rd.,
R.R. 2, Chilliwack, B.C.

On September 6, 1969 we celebrated with our dear parents

GERRIT KAMPHOF
and
HENDRIKJE KAMPHOF—VAN DE LINDE

the occasion of their 25th wedding anniversary.

We thank the Lord for these happy and blessed years of marriage and family life, and ask His blessing for many years to come.

Their thankful children:
Berend and Donna Kamphof, R.R. #1, Murillo Ont.
John and Corrie Bus,
Gerry
Henry
Jenny
Dina
Alice,
R.R. # 1, Port Arthur, Ont.

Hartelijk dank aan familie, vrienden en bekenden, voor de vele felicitaties die wij mochten ontvangen, voor ons 45-jarig huwelijksjubileum. Het is voor tot een onvergetelijke dag geworden.

Mr. and Mrs. FRED DE VRIES.
R.R. # 7, Thamesville, Ont.

We wish to extend our sincere thanks to our relatives and the many friends, who came to the open house, the gifts, and many cards received, on the occasion of our 40th wedding anniversary. Many thanks.

Mr. & Mrs. C. VERMEER.
5 Garden Drive, Grimsby, Ont.

Dankbetuiging.

Onze welgemeende dank voor alle medeleven van kinderen, vrienden en bekenden bij ons 45-jarig huwelijksfeest ondervonden door bloemen, brieven en handdrukken.

Mr. & Mrs. JACOB RINTJEMA.
Grimsby, Ont.

In His infinite wisdom the Lord has taken unto Himself through a tragic accident a dear husband, father, son and brother

LEONARD JOOSSE,

at the age of 35 years.

We experience great comfort in our Heavenly Father's Covenant promises.

1 Peter 5:7.

Mrs. Sylvia Joosse (Agema).
Susan, John, Barbara, Elinor and Alexander.

Parents:
Mr. & Mrs. Jan Joosse.

Brothers and sisters:
James & Lena Joosse, Newmarket.
Herman & Nellie Berg, Sarnia.
John & Catherine Prange, Sarnia.
Harry & Lammy Joosse, Sarnia.
John & Madeline Janse, Bradford.

Suddenly on August 24, the Lord in His wisdom, took unto Himself, our darling little daughter and sister

LINDA JANE,

at the tender age of almost 2 years.

"Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of God."
Mark 10:14

Mr. and Mrs. A. Pegels,
Bert,
Diana,
Ronnie.

13 Montgomery Rd.,
Welland, Ont.

In His wisdom the Lord has suddenly taken away from us on August 21st, 1969 our dearly beloved grandson and nephew

CHARLES KUPERUS,

at the age of 9 years.

To know that he is safe in the arms of Jesus is our only hope and comfort.

Mr. and Mrs. "Pake" Charles Kuperus.
"Beppe" Henrietta Kuperus, nee Huizinga, Sussex, N.J.
Arthur & Susan DeBoer, nee Kuperus, Selkirk, Ont.
John & Sonja Kuperus, Sussex, N.J.
Nick & Jenny Kuperus, Sussex, N.J.
Beloved son of Henry & Harriet Kuperus, Sussex, N.J.
Myles & Anne Kuperus, Sussex, N.J.

Sincere young man, 29, wishes to

CORRESPOND

with girl between 25-30. Letters in English or Dutch to # 2190, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Gentleman, 33, would like to

CORRESPOND

and meet with Christian woman, 25-32. A photograph will be appreciated. Write to number 2196, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

A Christian lady would

LIKE TO MEET

a Christian man of about 40-45 years of age. Letters to Nr. 2193, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Man with two school-aged children would like a

HOUSEKEEPER

No objection to mother with one or two children. S. Ontario. Reply to Box no. 2194, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

DOMESTIC HELP WANTED

A competent girl for general housework and care of 2 children, for a period of approx. 3 months in Toronto vicinity. Live in. Please write to Box # 2195, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Wanted:

MANAGER

Must be fully qualified in the following: lumber industry, accounting, management. Apply in writing under Nr. 2192, Calvinist-Contact, Box 312, Stat. B, Hamilton, Ont.

HELP WANTED

We are in need of a boy over 16 who is interested working in a butcher shop. Phone 386-6225, Wellandport, Ont.

FLORIDA!

For rent: Large room, suit. 2 or 3 persons, priv. bath, priv. entrance, aircond., T.V., hotplate. Sept., Oct., Nov. and April $200 a month, Dec., Jan., Febr. and March $100 a week.

Also a groundfloor, corner, 2-bedr. apartment, 5 min. from above. Sleeps six. Fully furnished. Two aircond. Oct., Nov., $80 a week. Dec., Jan., Febr. $150 a week. March, April $100 a week. Telephone, water and garden service included.

Minutes walking to Bay, park, pool, shopping, etc. Write: R. VanderWal, 1741 N.E. 147 St. North Miami, Florida 33161, U.S.A.

Interested in buying Farms?

DAIRY - BROILERS - LAYERS

We have established an agreement with large companies for financing and contracts. For details phone 757-3641 or write to

JOHN MASSELINK,
WILLIAM ALLEN
Real Estate Limited - Realtor
1698 Eglinton Avenue East,
Toronto 375, Ontario

MORE SUBSCRIBERS

is a must for the expansion of our paper. Would you lend us a helping hand?

For Sale

164 ACRE FARM. 12 room house, furnace, 3-car garage. 150 Acre workable. Swimming pool, 3 poultry barns, one 36x150 - 32x160 - one 60x56 double decker. Cooling room, granery 20x20, 300 feet corn crib. Barns are equipped with automatic feeding and water. One barn has automatic egg gathering. Bulk tank for feed in each building, and two buildings piped with propane. Capacity for 13,000 birds. $100,000 down.

100 ACRE DAIRY, 8-room frame house, bath, oil furnace. Barn room for 40 head of cattle, stable cleaner, bulk tank. $40,000 with $12,000 down.

Call
HENRI BOUCKAERT
REALTOR
AYLMER - Phone 773-2981
or his salesman
ANDRE VERHAEGHE
AYLMER Phone 773-3301
Members Tillsonburg Real Estate Board.

Oxford County Farms

We have good selection of the finest farms.

150 acre with a going concern dairy, 142 acres workable.

200 acre close to town with quota.

130 acre beef farm, 2 miles from town.

100 acre with good buildings.

125 acre, 6 miles from Woodstock, suitable for hog or beef, only $15,000.00 down. Owner will carry mortgage at 7½%.

300 acre farm with big barn, only 8 miles from Woodstock.

133 acre, suitable for beef and pigs.

100 acre with gravel pit.

For more information call

Albert Vanderkooi
at
DANI
Real Estate Limited
432 Dundas St.
WOODSTOCK, ONT.
537-6601 or at home 423-6443

Prospect Feed Lodge Ltd.

in FOREST, ONT., needs

TWO MEN

who have experience with cattle and corn. High wages and good home available.

If interested, contact Lawrence Markusse, R.R. 1, Wyoming, Ont., phone 845-3274 (area code 591).

HOW IS IT POSSIBLE?

NO, IT IS ALMOST IMPOSSIBLE TO BUY MORE FOR YOUR MONEY!!!
BUT . . . THE OWNER IS GETTING OLDER AND WANTS TO RETIRE.
LOOK . . . WHAT WE OFFER FOR SALE AS A GOING CONCERN:

A COMPLETE FARM-SEED CLEANING BUSINESS

in successful operation for more than 25 years.
A nice income out of over $40,000.00 yearly turnover.

A large building, special built to serve its purpose.
Living-quarters consisting of Livingroom, Kitchen, Bathroom and 3 Bedrooms.
All seed-cleaning machinery & equipment in good condition.
A 2-storey concrete-block barn of only 4 years old, suitable for a large quantity of chickens, turkeys or pigs as a side-line to the main business, providing a good extra income.
THIS IS AN UNIQUE OPPORTUNITY, EVEN FOR LARGE EXPANSION.
The property is located in the prosperous farm area of Wellandport, not far from the Chr. Ref. Church and Chr. School.
Asking price only $35,000.00 and is open for offer.
Downpayment only $15,000.00 or to be arranged.
Balance under one mortgage at 8%, very easy repayments.

K. KRAAY, REALTOR
2 Juliana Cr. ST. CATHARINES, ONT. Phone 934-1813
or contact
TOM VAN MARRUM, R.R. 4, Fenwick. Phone 892-6165

Are you interested in a for many years established HARD WARE STORE with a tremendous turn-over, just write us a letter and we will give you all the particulars without any obligation. Owner must sell on account of age.

BAKERY FOR SALE

Because of other interest, modern equipped Bakery for sale, in Central Alberta. Good opportunity, centrally located.

Price $25,000 includes building. Very low down payment.

Close to Chr. Ref. Church & Chr. School.

Write to # 2189, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

FEMALE HELP WANTED

for general office work

Applicants from Hamilton or vicinity, please write, stating age, education and experience (if any) to Box 2188, Calvinist-Contact, Box 312, Station B, Hamilton, Ont.

---

360 Acres Dairy Farm

met groot melkcontract, aan harde weg, 4 mijl vanaf Dunnville, Ont. Twee goede huizen, van alle gemakken voorzien. Grote moderne barn, barn cleaner, 3 silo's, alle nodige machines, in goede staat. 125 stuks Holstein vee. Vraagprijs $175.000, met $60,000 down.

Jack Bylsma
REALTOR
1607 King St. East, Hamilton, Ont.
Phone LI 9-3894

Want Something Big — and GOOD?

BROILER PLANT — 52,325 quota. Cement block and steel-over-frame buildings are solidly built for low upkeep and laid out for easy efficient work. Extra-well equipped — natural gas heat, auto water and feed, fan ventilation, bulk feed bins. Owner will build 3 or 4-bedroom home if required.

CAGE LAYER PLANT — for 60,000 birds. Full stair-step cages, auto feed, "SS" water, pit cleaner, fan ventilated, well insulated. Southern Ontario, good markets near, good market arrangements in effect. Reasonable down payment, size considered; reasonable terms.

If these are too big for you, we have others! Talk things over with

FRED W. BRAY
J. KERN Real Estate Ltd.
665 James St. S., Hamilton
389-1381 (Home phone 389-0344)

FARM VALUES

2½ year old cage barn capable of holding 11,100 crop of laying hens, plus large barn with 11 stanchions for cattle. 3-bedroom house and 50 acres of land. Down payment only $25,000.00. Vendor will hold first mortgage.

Dairy farm - 140 acres with extra large home containing 13 rooms, large barn capable of holding 60 head of cattle, completely equipped with excellent machinery. 59 head of livestock included in asking price. Milk contract for 1,165 pounds daily. Call now for further details.

ADAM DOPKO
Real Estate Limited (Realtor)
90 Main Street West,
GRIMSBY, ONT.
Phone 945-5429 or 643-3721

Hogs — In A Big Way!

Large-scale hog production opportunity. Space for 100 breeding sows, 1,500 market hogs. Silo stores high-moisture corn for home-processing. 47.6 acres — 83 more if desired. Complete farm machinery, including feed mill. Ranch-type three bedroom house . . . three bedroom second dwelling. Excellent location near pavement, Niagara Peninsula. Details from

FRED W. BRAY
J. KERN Real Estate Ltd.
665 James St. S., Hamilton
389-1381 (Home phone 389-0344)

BROILERS

39,000 quota. Modern buildings. Full automatic. Large bungalow. 11 acres. Ideal location.

25,000 quota. 3 new barns with total square footage 33,000. 60 acres. Small house.

Exceptional unit, broilers, hogs, cattle, 100 acres. Large cattle barn, 2 hog barns, modern broiler house. Full automatic. Quota 12,728. 2-storey brick home. Very reasonable down payment. First mortgage only 7½% interest.

Chickens, Turkeys, Roosters. 25 acres, 2 barns, 29,000 sq. ft. Chicken quota 12,500. Turkey quota 9,700. Beautiful brick bungalow. Ideal location.

Fruit and Turkeys. 12 acres, all kinds of fruit. Implements. New modern barn. 13,500 quota. Brick bungalow. Ideal location.

See us for laying hens operations, dairy and hog farms. These farms are all close to Church and Christian schools. Write or phone collect

Gerrit Otten
416 - 563-7904
BEAMSVILLE, ONT.
Rep.
ART BRUNTON
REAL ESTATE BROKER
416 - 945-5409
GRIMSBY, ONT.

CAMILLE, THE MIGHTIEST HURRICANE ON RECORD, unloads a cargo vessel. Huge rolls of paper blown from a cargo ship more than a mile away cover what once was a recreation area in Gulfport, Miss. The 190-mile-an-hour winds devastated a 600-square-mile area on the Gulf Coast.

REIZEN NAAR NEDERLAND
is onze specialiteit

Doordat wij zoveel oud-Nederlanders onder onze passagiers mogen rekenen, kunnen wij vaak, door het hoge aantal boekingen, zeer voordelige prijzen aanbieden.
Vraagt nu vrijblijvend inlichtingen betreffende:
Prijs en afvaartdata per schip.
Het over laten komen van familieleden.
Normale tarieven per vliegtuig.
Onze VOORDELIGE Groepsreizen, al dan niet met gebruik van vrije auto.

Service is niet slechts een woord, het is:

BRANT TRAVEL SERVICE
552 BRANT STREET,
Burlington, Ont. 632-0720
Bij geen gehoor: 637-1172 - 632-8193

SUPPORT
YOUR CHURCH IN ACTION!
Christian Reformed World Relief Committee
2850 Kalamazoo Ave. S.E.
Grand Rapids, U.S.A.
Mich. 49508

STAMPS FOR LITERATURE
A REMINDER!

Don't throw your stamps away! Send them to Mr. Vila:

Stamps for literature,
Box 6094,
Grand Rapids, Mich., 49506,
U.S.A.

EXCELLENT OUTLINES for thorough BIBLE STUDY

prepared by REVS. DR. P. Y. DE JONG, F. GUILLAUME, DR. R. KOOISTRA, and DR. P. G. SCHROTENBOER.

BEHOLD YOUR KING

Series of Outlines about the Gospel of Mark.

CONTENTS: Behold Your King — The King of Kings Begins His Great Task — The King Presents His Credentials — The Servant-King Attains Unwanted Fame — The King Proclaims The Year Of Jubilee — The King Is Lord Of The Sabbath — The King Is Put Under Pressure — Variety Of Reactions To The Gospel Of The Kingdom — The Growth Of The Heavenly Kingdom — Destroying The Works Of Satan — The Lord Of Life And Death — Growing Opposition To The King — The King Of All The Earth — The Holiness Required By The King — The King Withdraws Himself — The King Instructs And Warns His Disciples — Who Is The King? — The King Revealed In Temporary Glory — The King Shows The Way To His Ambassadors — The King Instructs His Celaborers — Rules For Kingdom Citizenship — The King Is Servant Of All — The Authority Of The King — The King And The Oppositon: A Question Of Authority — The Saviour-King Unveils The Future — The King Prepares For His Death — Jesus' Loyal Royalty — The King Is Rejected — The King Is Condemned — The King Is Dead — Long Live The King!

ISRAEL'S JUDGES AND RUTH

in the History of the Old Testament.

CONTENTS: All good things are come upon you — The earth is the Lord's — Israel's pattern of religious life — In wrath the Lord remembers mercy — The Lord is gone before his people — The song of salvation — The Lord comes in peace — The Lord tests his chosen servant — The victory is the Lord's — Israel abuses the Lord's victory — Israel's self made king — The Lord's soul was grived for the misery of Israel — Desperado, Diplomat, Deliverer — Jephtah's rash vow of dedication — A Nazarite unto God — The Lord wages war against his enemies — A great deliverance by the hand of the servant of the Lord — Samson: the humbled and exalted judge — Stepping stones to spiritual bankruptcy — Israel's anarchy, cultural neglect and false religion — Moral bankruptcy in Israel — Terrible sins and sovereign grace.

ABOUT RUTH: The covenant God brings his own from afar — Man's extremity is God's opportunity — Nothing is impossible with God.

PRICE PER COPY $1.25

Order immediately so that your meetings can make a good start

Published by

GUARDIAN Publishing Company Ltd.
Box 312 — Station B — Hamilton, Ont.

NOW . . . STANDARD SIZES FOR CHILDREN'S CLOTHING

This Fall, when buying children's clothing, look for garments with the Canada Standard Size (CSS) label. It will make it easier for you to buy clothing that fits. Watch for information about the CSS program in publications, on television, and in pamphlets prepared by the Department of Consumer and Corporate Affairs to inform consumers about Canada Standard Sizes and how they work.

Why Canada Standard Sizes for children's clothing? Most parents — especially mothers — know the frustration of trying to get a good fit in clothing for their children. For years, the common basis for sizing children's clothing has been age. Many shoppers, however, find that the size relating to their child's age is just not right.

Furthermore, a shopper may find that the fit is different among garments with the same size number. For example, two pairs of boy's trousers, both size seven, may not fit the same way. One pair may not fit in the legs, while the other may be too large in the waist. This is caused by the fact that different manufacturers often have different specifications for the same size.

This situation has caused irritation and inconvenience to consumers because many people shop for children's clothing by mail or phone and do not — or cannot — take the child to the store to try the garments on. This results in delay in providing the child's clothing, and a high rate of return and exchange of items.

To solve this problem, the Canadian Government Specifications Board established a committee to standardize children's clothing sizes. The committee decided that fit is indeed fit as such, and that age has no direct bearing on fit. Three 8-year-old children, for example, can each take a different size. The basis of standard sizes, therefore is **build or body measurement**, not age.

To develop standard sizes, measurements were taken of more than 150,000 children throughout the United States and Canada. From these measurements, standards were produced for some 75 items of children's clothing from underwear to outer wear. To identify clothing which meets the standards, a label was designed bearing the words "Canada Standard Size" within a coiled tape measure showing the figures of two children.

This system is voluntary. However, manufacturers or retailers who wish to use the CSS label must obtain a licence from the Standards Branch of the Department of Consumer and Corporate Affairs. To use the label they must ensure that each garment has been made in accordance with the proper size standard. The label, therefore, indicates that the size is based on one set of measurements. It does not relate to age, **nor does it relate to quality**; the CSS label can appear on both expensive and inexpensive garments.

The key to using Canada Standard Sizes for better fit is to take the proper measurements. Follow these simple directions:

1. Measure over light weight, close-fitting underwear, hold tape snug but not tight.
2. Height — from floor to top of head, without shoes.
3. Waist Height — from waist level to floor.
4. Chest — close up under arms.
5. Waist — around smallest part of waistline.
6. Hips — around widest or fullest part.
7. Compare measurements with CCS tables (see chart attached) and select the size that most closely matches your child's measurements.
8. Buy garments bearing the CSS label.

Example: if you wish to purchase a pair of girl's "slims", measure her waist, hips and waist height. If she measures waist 22½", hips 27", waist height 33", then her CSS size is 10.

While there will always be a few children for which standard size garments are not made, the majority of children will be assured of a better fit with Canada Standard Size garments. The attached tables of body measurements, for example, are for regular sizes. In addition there are CS sizes for boys' long pants in slim and husky ranges. For such sizes take your child's body measurements to your retailer.

Because this system is voluntary, not all garments will have the CSS label. But several major manufacturers and retailers are beginning to make and stock CSS approved children's wear, and more are expected to do so as consumer demand increases.

So, for better sizing in children's clothing, look for the CSS label. If you can't find it, ask for it!

Zwaar verzilverde

THEELEPELTJES

liggen klaar voor U als U ons een nieuwe abonnee aanbrengt voor Calvinist-Contact (en ons tegelijk het abonnementsgeld stuurt).

Deze lepeltjes zijn in Nederland gemaakt en dragen kleurige afbeeldingen van bloemen.

OF U KUNT EEN BOEK KIEZEN

UIT ONDERSTAANDE LIJST:

Bijvoorbeeld (voor één abonnee): M. DE JONG en WIM ZAAL: BILDERDIJK; Dr. C. N. IMPETA: KERKELIJKE KAART VAN NEDERLAND; A. DOF: ARIE EN KATRIEN IN CANADA; J. OVERDUIN: HEL EN HEMEL IN DACHAU; M. E. VOILA: DE WELEERWAARDE HEER; MOEILIJKE KINDEREN (verschillende schrijvers); JOHN BUNYAN: DE CHRISTENREIS; OKKE JAGER: DE HUMOR IN DE BIJBEL; ANNE DE VRIES: DE ILLEGALE WERKER; PROF. BAVINCK: HET RAADSEL VAN ONS LEVEN; Ds. KORNET: DE PINKSTERBEWEGING EN DE BIJBEL; V. D. STEEN: SPIONNAGE IN DE TWEEDE WERELDOORLOG; OOMS: DAGGELDERS; LAATMAN: SLOEBERKE SLOB; BAARDMAN: GROOT ALARM; MONS: PA BAKKER; PEELEN: 'T BEGON ONDER MELKENSTIJD.

The following titles of ENGLISH BONUS BOOKS are at this moment all in stock:

One subscription: WHEN THE BAMBOO SINGS, by H. G. BRENNEMAN; GOOD NEWS FOR MODERN MAN (New Testament in Modern English); N. STONE: 100 BASIC BIBLE QUESTIONS ANSWERED; REV. T. C. VAN KOOTEN: LIVING IN A NEW COUNTRY; PROF. DR. J. KROMMINGA: IN THE MIRROR; C. SLUYS: A PREY TO SATAN; MARTYR OF THE CATACOMBS (Ancient Rome); PROF. A. M. REHWINKEL: THE FLOOD; F. F. BRUCE: THE NEW TESTAMENT DOCUMENTS, ARE THEY RELIABLE?; J. NORVAL GELDENHUYS: THE INTIMATE LIFE (for engaged and newly married Christians); C. S. LEWIS: THE WEIGHT OF GLORY; REV. J. K. VAN BAALEN: THE GIST OF THE CULTS.

WM. R. RANG: THE STOWAWAY (for boys); THE GUN, by JOHN VRIESINGA & THE FLASHLIGHT, by JEAN G. FISHER. (These are two booklets for children, but are given together as a premium for ONE subscription.)

While for bringing in TWO subscribers we have: STRAIGHT DOWN THE CROOKED LANE, by F. H. ARNOLD; WORLD AFLAME, by Dr. BILLY GRAHAM; LEAST OF ALL SAINTS, by GRACE IRWIN.

SUBSCRIPTION FORM

To: CALVINIST-CONTACT
BOX 312, STATION "B",
HAMILTON, ONT.
CANADA

Please, send Calvinist-Contact to:

NAME ....

ADDRESS ....

ZONE ....

Solicited by ....

ADDRESS ....

....

I like to receive the book

1st choice ....

2nd choice ....

☐ I like to receive a silver-plated Souvenir Teaspoon (Flower)

Subscription for Canada $6.00 per year; for 2 years $11.50.
For the USA the same as for Canada, but in USA currency to make up for the higher mailing cost. Yearly subscription for other countries $6.50, for 2 years $12.00.
Payment by cheque 15¢ extra.